




**EVANSTON
TO
NEW DELHI**

**THIRD ASSEMBLY
WORLD COUNCIL OF CHURCHES
NEW DELHI 1961**



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EVANSTON TO NEW DELHI

1954-1961

Report of the Central Committee
to the Third Assembly of the
World Council of Churches

WORLD COUNCIL OF CHURCHES, GENEVA

1961

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FOREWORD

By Dr. FRANKLIN CLARK FRY
Chairman of the Central Committee

This book was commissioned by the Central Committee at its meeting in St. Andrews, Scotland, in 1960. The Executive Committee of the Central Committee meeting in Buenos Aires in 1959, had requested the staff to prepare an outline of such a book. The outline was thoroughly studied by a special sub-committee of the Central Committee, and it was on the basis of the sub-committee's report that the Central Committee took action.

2 "Evanston to Delhi 1954 to 1961" is in fact the official report of the Central Committee to the Third Assembly. This does not mean that it is a summary or conflation of the Central Committee minutes. The various chapters have been written by the members of the General Secretariat and the Heads of Divisions and Departments, and are an account of the way in which the Central Committee decisions have been carried out and regularly reviewed by the Committee through the years.

No one would claim that this is a popular book. A volume which is designed to deal with matters of organization, which must treat of technical subjects often in technical language, and which must give an account of achievements and failures in the development of a programme, cannot be a popular book. I none the less believe that it is an indispensable book for all who are interested in the modern ecumenical movement as it is expressed in the World Council of Churches. Certainly the book is essential for all who seek to take an informed and intelligent interest in the proceedings of the Third Assembly, whether as actual participants or not. Only in the light of the experience of the World Council of Churches during the past seven years of which this volume gives some account, will the actions of the Third Assembly be fully understood.

I venture to believe that this volume will also prove to be a source book in the future for the research scholar. With him in mind, some of the documents of the World Council of Churches have been brought together and re-published as appendices to the book, and in the text itself care has been taken to indicate references to minutes, statements, articles and other archival materials which it is hoped the student of the future will find valuable.

In his Epilogue to the book, the General Secretary has identified some of the outstanding characteristics of the life and work of the Council since Evanston. One of the most important points he has made is that during this period the World Council of Churches has become much more truly a *World Council*, and this not simply in a geographical sense. There is no doubt that the confidence of the churches in the Council has grown, and they increasingly look to it for guidance in their own thinking and action concerning the great issues of the day. Indeed since 1954 there has been more than one political or ecclesiastical crisis in which had the World Council of Churches not existed, a Council of Churches in some form would have had to be created to express world wide Christian judgment or to initiate world wide Christian action.

There is one point in the following pages to which I would draw especial attention, namely, the essential dialectic or polarity between the programme activities of the Council and its role in stimulating, challenging and calling the churches to thought and action on their own behalf in the light of the total ecumenical situation.

A first reading of these chapters might seem to give the impression that the dominant interest of the Council is in developing its programme. Here are accounts of conferences, consultations, committee and commission meetings, study courses and the like. To look more closely at what all this means is to discover that it deals much more with relationships than with operations. Even the most operational of all the undertakings of the World Council of Churches, that of the Division of Inter-Church Aid and Service to Refugees, is fundamentally concerned with the relationships of the churches to one another in mutual aid and with the people and societies in need about their doors.

It is important to bear this in mind in seeking to understand the long and complicated negotiations which have taken place about the integration of the World Council of Churches and the International Missionary Council. These have been conducted not in the interest of building up some great ecumenical organization but rather for the purpose of establishing closer relationships between the churches in fulfilment of their ecumenical calling and task. Similarly some of the most significant achievements since Evanston have been accomplished in the realm of church relationships, for example in theological conversations with the Roman Catholic Church, in the reaching of deeper understanding with the Moscow Patriarchate and the Russian churches, and in the strengthening of ties with the churches of Asia, Africa and Latin America.

There are two further comments which are to be made by way of introduction to this book. The Central Committee asked that, as far as possible, it should have a coherent style. All the chapters, therefore, although they have come from different pens, have been worked over by the editor. Some homogeneity of expression has thus been achieved, but it remains clear that some

of the writing is by men and women for whom English is not their mother tongue. Personally I think this is not to be regretted since it gives a clue to the international character of the Council's work and incidentally hints at the language problem which is not the least of the difficulties with which an ecumenical and international organization has to contend.

The Central Committee also requested that the contributors to the volume avoid giving the impression that all the work since Evanston constitutes a success story. Generally speaking the writers have complied with this request. In fact it is difficult to see how they could have done otherwise since so much more could have been accomplished had there been more money available or a more numerous staff. It is also clear that some programmes have been inadequately thought out and others have been inadequately carried out, while still others have evoked little interest or response in the churches. In any case the story of a Council of Churches, however great its achievements, can never be a success story until the moment when it ceases to exist as a Council, because of the emergence in reality of the *Una Sancta*.

CHAPTER I

GENERAL SECRETARIAT

Introduction

In the seven years between the Second Assembly at Evanston and the Third Assembly at New Delhi, the tasks and responsibilities of the World Council of Churches have greatly increased. This has not been due to a deliberate policy for enlarging the scope and activity of the Council. Many in the responsible committees and staff of the Council would indeed have preferred a more gradual development of the movement so as to ensure that its resources, especially its spiritual resources, were more adequate for its task. By the time of the Assembly in New Delhi the Council will have been in existence for only thirteen years, and that is but a very short time in which to lay firm foundations, define clear policies and secure the full spiritual support of the churches and their members.

Decisions about the pace of development can however not be taken *in vacuo*. They have to be taken in the light of the opportunities to be accepted and the needs to be met. If there is a danger of forcing the pace, there is also a danger — perhaps a greater one — of refusing to carry out the duties which, though not of our choosing, are presented to us.

In reporting on the last seven years in the life of the Council it is appropriate to begin with a description of some of the factors which have been shaping its development.

(a) The World Council of Churches is in the midst of a changing ecumenical situation

There was a time — and not very long ago — when only a small group of specialists were concerned about the questions of church unity and inter-church relations. The press gave little attention to these questions and the word “ecumenical” was an esoteric expression. Today we live in a very different situation. The interest in all that pertains to church unity is widespread, moves made in the direction of church unity are widely reported and the word “ecumenical” is used to cover a multitude of activities some of which have only a very remote relation to its proper meaning.

It is especially important that nearly all churches have become active in the ecumenical field. Thus the scope of the ecumenical conversation has widened. New centres of ecumenical initiative have developed. This means that the World Council now finds itself involved in a new set of relationships and confronted with new questions.

One of the most important factors in this changing ecumenical situation is that in addition to the Member Churches of the World Council of Churches the churches of the Union of Soviet Socialist Republics and the Roman Catholic Church have in different ways become active participants in the ecumenical conversation. The World Council of Churches has already entered into mutually helpful and official relationships with the Russian churches, although they have not as yet sought membership.¹

The Council has no such official relationships with the Roman Catholic Church, but valuable contacts have been established, particularly with the new Secretariat for Promoting Christian Unity in Rome. In these relationships the task of the World Council of Churches is neither to speak nor to act in doctrinal matters for its Member Churches, but it can and must represent to churches which are not in its membership the insights and convictions about ecumenical relationships which it has been given and which it is seeking to work out.

(b) The World Council of Churches is subject to the pressures inherent in the "acceleration of history"

The World Council of Churches is being called to support the churches in regions most subject to "the acceleration of history" in their task to give a clear and constructive witness to their nations in their revolutionary development. This is particularly true in Asia and Africa. As the churches in these continents are involved in the transformation of their society and seek to draw more closely together in regional fellowship, the Council must be equipped and stand ready to give the help for which they are asking.

(c) In the grave international and inter-racial tensions of our time the World Council is called to help in maintaining fellowship between the churches and to make effective witness for peace and justice

The period since Evanston has been a period of considerable international tension and of many crises and emergencies. In these situations the World Council of Churches has had to take action in three different ways: first by expressing the common Christian convictions of the Member Churches; second by helping to maintain the fellowship between the Member Churches most concerned; third by giving material and moral support to the churches which have suffered as a consequence of those emergencies. Much time and energy has to be given to such action. But the World Council exists in order that in time of need the profound solidarity of the churches may be manifested.

(d) The Member Churches make greater demands on the World Council of Churches

In almost every branch of our work we have found that the requests for help through visitation, through conferences, through the preparation and submission of documents, and in many other ways, have been far more numerous than we could meet. The churches have become much more aware of the great resources

¹ Since this was written the Russian Orthodox Church has formally applied for membership of the World Council of Churches.

of the ecumenical movement as a whole and are increasingly looking to the World Council of Churches to make such resources available to them. The smaller churches especially look to the World Council to help them to do what the larger churches can do for themselves unaided. Almost all the churches, both large and small, have become eager to share as well as to receive, and they look to the Council as the main instrument for such spiritual exchange.

(e) There is an enlargement of the concept of the role of the World Council of Churches

The earliest documents speak almost exclusively of the task of the World Council of Churches in terms of common study. In the years following the Second World War the role of the Council was extended to include the services of Inter-Church Aid and of the Commission of the Churches on International Affairs. At Evanston ecumenical action and education began to be emphasized. In recent years developments with regard to the integration of the International Missionary Council and the World Council of Churches, to a concern for Areas of Rapid Social Change and Areas of Acute Human Need, to work amongst the laity, have revealed that the common calling of the churches covers the broad fields of witness, service and unity. In all these fields the World Council of Churches must be concerned with the life of the world as well as the life of the Church. In all of them there are important tasks which can only be adequately accomplished through ecumenical and international study and action.¹

The World Council of Churches is thus facing a variety of tasks which are making considerable demands on its available resources of leadership and this is happening precisely at a time when many of the "first generation" leaders who have, under God, been responsible for shaping the ecumenical movement in this century, are passing from the scene. None of those who took part in the Westfield Meeting of 1937 in which the first plans for the creation of a World Council of Churches were drawn up, are today members of the Central Committee. In the short time since the World Council was conceived there has been almost a complete change in its leadership. The "first generation" leaders were men of exceptional ability who gave largely and generously of their spiritual and mental as well as their physical energy to the ecumenical movement. The Council has also reason for deep gratitude to those who have carried responsibility for its affairs between Evanston and New Delhi. But once again there will be a very considerable change in the composition of the governing bodies of the Council. In a situation which is making ever greater demands upon the Council, and in face of a future which is likely to be even more exacting, all who believe in the ecumenical movement and its manifestation in the World Council of Churches, must earnestly pray that God will raise up leaders among us who will at least match in devotion and ability the men and women of the past and the present. There is urgent need for men and women who will devote themselves wholeheartedly to the ecumenical movement, who will give themselves thoroughly to the study of the theological and ecclesiological issues

¹ This matter is more fully discussed in the introductory pages of the report of the Committee on Programme and Finance which will be submitted to the Assembly on behalf of the Central Committee (See App. VII).

which are arising in its life, and who will explain, and interpret, its purposes to members of the Christian Churches everywhere.

There are encouraging signs that this is happening. In theological faculties and seminaries there is a growing interest in ecumenical subjects and problems ; there is an increasing number of ecumenical institutes and study centres, and students of high quality and ability are attending the Ecumenical Institute in Bossey in greater numbers. There are encouraging evidences, too, as for example in the European Christian Youth Assembly at Lausanne, and the Teaching Conference of the World's Student Christian Federation in Strasbourg in July 1960, of a widening and deepening interest in ecumenical questions. An increasing readiness of the churches to share in and support the programmes of the World Council of Churches must also be noted. All these things give hope for the future and ground for confidence that God will not leave Himself without witness in the ecumenical movement.

I. Developing the Policy of the World Council of Churches

A. Defining the nature of the Council

8 The ecumenical movement is still a young movement representing a new approach to the problem of church unity and the World Council is a very young organization embodying a form of relationship between the churches for which there is no historical precedent. So it is not astonishing that the question of the nature of the Council and of the implications of its existence for the Member Churches still needs further study and discussion. This is all the more true since the issues of ecclesiology, that is of the conception of the Church, are today among the most widely discussed issues of theology and that it is recognized in nearly all confessions that traditional formulations of ecclesiology are inadequate for coming to grips with the realities of the ecumenical situation today.

In recent years much has been written about the nature of the World Council of Churches and, interestingly enough, much of this literature has been produced in and for churches which are not members of the Council. This is understandable when it is remembered that the very existence of the Council poses many of these churches with the specific question of their own understanding and attitude to Christian unity, and confronts them with the decision as to whether or not they should seek membership of the Council. Some of these writings reveal a lack of knowledge about the life of the Council and a misunderstanding of its purpose ; others are of a very high quality and are free from serious misinterpretation. There are excellent books about the Council written by authors of all the main confessions, including many Roman Catholics, just as there have come from different quarters writings which produce only a caricature of the true situation. However, from all of them we can learn. When they raise real questions about the nature of the Council they force us to further reflection ; when they misinterpret our movement we learn at which point we have not yet succeeded in making our position fully clear.

Within the World Council itself the Central Committee has regularly engaged in deep and searching discussions on this subject which have led to the clarification of certain important points. Generally speaking, the main affirmations implied in

the Constitution of the Council, and more explicitly articulated in the "Toronto Statement of 1950," entitled "The Church, the Churches and the World Council of Churches," have proved to be a sound basis for the Council's work, and still provide the most relevant and adequate answers to the questions which are most often raised about its nature (Appendix IX). Ecumenical discussion has tended to confirm the central theses which were formulated in the first years of the Council's existence (Appendix II). It is as true now as it was at the First Assembly at Amsterdam that the World Council of Churches cannot and does not attempt to legislate for the churches. It is an instrument forged by the churches to enable them to fulfil their common calling in witness and service and to prepare for a clearer manifestation of the unity of the Church.

However, the task of definition is far from being completed. There have been three significant developments in recent years which will be fully discussed in the Third Assembly and which may necessitate a revision of certain parts of the 1950 Statement.

1. The first concerns the role of the World Council in furthering church unity. The report on the future of Faith and Order (see *Work Book*, Chapter II.D) reflects the full consideration given to this question both in the Faith and Order Commission and in the Central Committee. This discussion has led to the formulation of a statement which is to be submitted to this Assembly.

The proposal represents a new development in our common thinking and that not only about the specific task of Faith and Order, but of the World Council itself. If it is adopted the World Council will have a more explicit and definite position with regard to church unity. This does not mean that the World Council will seek to get the churches to adopt specific plans of unity, but that its witness concerning the need for concrete action with regard to unity will be strengthened. If the proposal is adopted by the Assembly then a decision will have to be taken about its inclusion in a revised edition of the Toronto Statement.

2. The second significant development has arisen from long reflection and discussion about the integration of the International Missionary Council and the World Council of Churches. These have thrown into clear focus the relationship between the concern for the unity of the Church and that for the mission of the Church. It is to be remembered that the first important discussion in the World Council of Churches on the subject of "Mission and Unity" took place in the course of the meeting of the Central Committee at Rolle, Switzerland, in 1951 (see *Ecumenical Review*, IV, 1, Oct. 1951, p. 66), and that this was *after* the acceptance of the Toronto Statement. Discussions which have taken place since in the Joint Committee of the International Missionary Council and the World Council of Churches, in the Central Committee and in the governing bodies of the International Missionary Council, have made it clear that unity is not to be sought simply for its own sake, but for the sake of the fruitful fulfilment of the whole task of the Church. It may well be that the consideration of the themes "Witness," "Service," "Unity" in the Third Assembly, will throw new light upon this as upon other aspects of the World Council's task.

3. The third significant development is revealed in the discussion in the Central Committee and in the churches of the problem of Proselytism. This dis-

cussion has set the relationship of the churches with one another in a new perspective.

Related to this is the further consideration which has been given to the "Basis" of the World Council of Churches. The "Report on the Basis" (see Appendix V), which was adopted at the Central Committee at St. Andrews in August 1960, and which is to be presented to the Third Assembly, gives an account of the way in which the study of this subject has been pursued since Evanston.

In considering this Report the following points will need to be borne in mind. The proposal to be submitted is not that the Basis should be changed but that it should be expanded. The suggested expansion does not change the essential character of the Basis. All that was said in the important declaration on the purpose and function of the Basis by the Second Assembly at Evanston in 1954 (a document which deserves to be more widely and more thoroughly studied, see *Evanston Report*, page 306) holds true of the proposal made by the Central Committee at St. Andrews. It should be especially noted that the proposal neither aspires nor pretends to be a full statement of the content of the Christian Faith. It is a statement of that which brings the Member Churches together and holds them together in the World Council of Churches. Furthermore the new proposal includes affirmations which in the minds of many have always been implicit in the original Basis and has the advantage of defining more clearly the purpose of the Council.

B. Maintaining fellowship between the Churches

In the Assemblies the Member Churches have expressed their intention to stay together. Situations can easily arise, however, in which it is hard to carry out this intention. It is the task of the World Council to help the churches in maintaining fellowship.

Problems of relationships may arise from within the life of the churches themselves. In this connection a step forward was taken when the Central Committee in 1956 submitted to the churches a report on Christian Witness, Prose-lytism and Religious Liberty which was revised in the light of comments received and once again recommended to the churches as a document which "seeks to keep before them some of the obligations inherent in the ecumenical fellowship" (see Appendix VIII and *Ecumenical Review*, XIII, 1, October 1960, p. 79).

It happens, however, even more frequently that good relations between Member Churches or groups of Member Churches are endangered by events and developments in the political realm. In such cases the task of the World Council is to seek to do everything it can to build bridges between the churches. This it can only do if it does not identify itself with any political interests or ideology and remains exclusively motivated by what St. Paul called "the care of all the churches." That does not mean that with regard to grave problems of international or inter-racial relations the World Council of Churches takes no stand, but it does mean that in taking such a stand it does so for basic Christian reasons and not because it is allied with any political bloc or party or ideology.

In the period under review there have been a number of occasions when the fellowship between Member Churches has been endangered. The tensions between

the two great power blocs have had their repercussions in the relations between the churches. We can, however, rejoice in the fact that in the churches on both sides there has been generally a sufficiently strong desire to maintain fraternal relations and to put considerations of a churchly character before political considerations. It has thus proved possible to overcome the very real tensions again and again. Unfortunately during the period under review and especially during the last five years it has not been found possible to remain in regular contact with the churches in China.

Special mention should also be made of the relations with the churches in South Africa. When in the period of emergency sharp differences appeared between the Member Churches in that country, the Officers decided to send an emissary. In the light of his report it was decided to call a special consultation of the Member Churches in South Africa. This consultation in Johannesburg, attended by most representative delegations of the eight Member Churches concerned and by a delegation from the World Council of Churches led by the Chairman of its Central Committee, arrived at a substantial consensus concerning the Christian attitude to race relations representing the mind of more than 80 % of those present. One delegation, that of the Hervormde Kerk, did not accept the conclusions and the Synod of this Church decided to withdraw from the World Council. In the Synod of the Dutch Reformed Church of Transvaal the delegates who had represented that Church in the consultation defended the report of the Johannesburg consultation, but were not supported by the majority of the Synod. For this reason and also because it did not want to endanger the plan of unification of the Dutch Reformed Churches (several of which are not members of the World Council of Churches) the Synod of the Transvaal Church also decided to withdraw from the World Council, but to remain in correspondence with it. The fact that the World Council of Churches has been instrumental in bringing church leaders together for the rendering of a positive Christian witness concerning race relations remains, however, a reason for gratitude.

11

C. A common voice for Christian convictions

Two great pioneers of the ecumenical movement, Archbishop Nathan Söderblom and Archbishop William Temple, said in the days when there was no World Council of Churches, that one of the main reasons why such a Council should be created was that the churches should be able to speak with a common voice about the great issues with which mankind is confronted.

The main "voice" of the World Council is its Assembly in which all the Member Churches are represented. The Central Committee however has the task to speak out in the period between Assemblies on vital questions of international or inter-racial relations. In these recent years it has done so on many occasions, very especially with regard to the menace of nuclear warfare and nuclear testing and the underlying problems of disarmament and the peaceful settlement of international disagreements (see Chapter V). In these matters the Central Committee has always been able to rely on the advice of the Commission of the Churches on International Affairs. Many of these statements have had a wide circulation. Their effectiveness would be greatly enhanced if the Member Churches would adopt the practice of submitting them to the consideration and for the

approval of their governing bodies. The Central Committee can speak in its own name, but has no authority to speak in the name of the Member Churches and therefore if its statements are to make their full impact, they need to be given the added status and weight which their confirmation by the Member Churches can alone provide.

The Executive Committee has only made public pronouncements when issues have arisen which have called for immediate action. Thus it adopted resolutions on urgent issues of religious liberty, on refugees, on atomic tests, etc. In certain exceptional situations, such as the international crises over Hungary and Suez in 1956, or the outbreak of anti-semitism in January 1960, the Officers of the World Council have made public declarations. In each case the Officers have made it clear that they were taking their stand on convictions or principles which had been clearly expressed by the Assembly. These statements were subsequently approved by the Central Committee.

The World Council receives a large number of requests for an expression of view or judgment on developments in international affairs and in other fields. It is not always understood in the constituency at large that the World Council can only speak when the issue is both of universal importance and of such a nature that there is a reasonable assurance of a wide consensus on the subject among the Member Churches. It has also to be remembered that on many issues action can best be taken by the Commission of the Churches on International Affairs which is organized and equipped to follow day by day the course of international events. In any case there are many situations which are not dealt with most effectively by way of public pronouncements, but rather through personal contact and at the national rather than the international level.

D. Policy with regard to Membership of the World Council of Churches

(See Rules, *The Evanston Report*, p. 342).

In the period here under review nineteen churches have been received into membership of the World Council of Churches. Of these eight are African churches and five are Asian churches. A number of new applications from Asia, Africa and Latin America will be submitted to the Assembly itself. The membership of the Council would thus seem to be becoming more truly world wide. The weakest point, geographically speaking, is in Latin America where as yet only a few churches have sought membership of the World Council.

In every case the applications for membership have first been considered by the Executive Committee of the Central Committee and then on the basis of its recommendations by the Central Committee itself. The advices have been sought of the Confessional or Missionary bodies most directly concerned.

There are criteria of membership which are carefully observed. No church has been or can be admitted to membership unless it sends a letter of application signed by its competent authorities expressing agreement with the Basis of the World Council. Similarly the criterion of "autonomy" has been applied. It is recognized that if and when parts of Member Churches, which have an international constituency, do not desire or receive autonomy, special steps must be taken to secure their full participation in the life of the Council. In applying the criterion stated in the Rules as follows, "The question of size must also be taken

into consideration," the Executive and Central Committees have believed it wise to distinguish between those small churches which are set in an environment which is negative toward the Christian Faith, and those which are set in situations where the Christian Faith is widely acknowledged or accepted. Each application has been considered and decided on its merits.

In cases where it is reported that Member Churches have entered into a union with one another the Central Committee has taken the position that the newly formed united church need not apply for membership but may be recognized as a Member Church immediately on receipt by the Central Committee of official notification that the union has been effected.

E. Regional Developments

1. Asia

One of the outstanding features of the years since Evanston has been the growth of ecumenical collaboration on a regional basis. The developments in Asia, so ably prepared for by Bishop Rajah Manikam during his tenure of the East Asia Secretariat, have been most remarkable. Leaders of the churches of East Asia meeting in Bangkok in 1956 decided to call a conference to work out the plan for an East Asia Christian Conference. This meeting was held in Prapat, Indonesia, in 1957 and a proposed constitution for the East Asia Christian Conference was drawn up and plans were laid down for action. These proposals were accepted by the Councils and Churches in the region and in 1959 at a conference convened in Kuala Lumpur, Malaya, the East Asia Christian Conference was inaugurated. The World Council of Churches was represented at all these meetings. The Asian leaders made it quite clear that their purpose was not to create a "separate" ecumenical body for East Asia, but rather to build up within the wider fellowship of the World Council an ecumenical community concerned with the specific common tasks and responsibilities within the region, and especially for the fulfilment of their common calling to evangelize Asia. The organic relationship of the East Asia Christian Conference with the two world bodies, the International Missionary Council and the World Council of Churches, is expressed in the fact that the General Secretaries of the two world bodies are members of the governing committee of the East Asia Christian Conference, while the Secretariat of the East Asia Christian Conference serves as the East Asia Secretariat of the two world bodies. Experience has already proved this to be a satisfactory solution of the problem of the relationship of a regional organization to a world organization. (See Chapter VII.)

2. Africa

In 1958 the first All Africa Conference of Churches was held at Ibadan, Nigeria. Although the World Council of Churches had no direct responsibility for this conference it was represented at it. It proved to be an occasion when the African churches discovered each other and realized the need for collaboration in their common task. The conference appointed a Continuation Committee which in turn created a permanent Secretariat. It is planned to call a second All Africa Conference early in 1963. The World Council of Churches has kept in close touch with the Committee and the Secretariat in their various activities in

Africa. An African Working Party, chaired at first by the Rev. Philip Potter and now by Mr. Henry Makulu (himself a member of the Continuation Committee), seeks to coordinate the relationship of the World Council and the International Missionary Council with the African churches, the National Christian Councils and the All Africa Church Conference. It is too early to say whether it is desirable to develop a more formal relationship between the Council and the All Africa Church Conference.

3. *Europe*

After a period of consultation in which two Presidents of the World Council of Churches, Bishop Otto Dibelius and the late Professor John Baillie, took an active part it was decided to hold a European Conference of Churches in 1959 at Nyborg Strand, Denmark. The leaders of the older "Liselund" conference gave their full support to the new departure. The Nyborg Conference established a permanent committee of which Dr. H. H. Harms, at that time a member of the World Council staff, was appointed Secretary. The conference has met twice and has proved especially valuable in providing a meeting place for representatives from many churches in Eastern and Western Europe, some of which are not Member Churches of the World Council of Churches. The World Council has no official relationship to the European Committee, but it has been represented both in the meeting of the Committee and in the conferences and it keeps in close touch with the Secretariat.

4. *Latin America*

It is anticipated by the time of the meeting of the Third Assembly that a second Latin American Evangelical Conference will have been held in the latter part of July and the beginning of August 1961 at Lima, Peru. At the time of writing the theme proposed for the conference is the "Evangelical Message and the future of Latin America," and it is anticipated that one hundred and twenty delegates from eighteen Latin American countries will attend the conference together with fraternal delegates from missionary institutions, international organizations and seminaries, as well as observers and accredited visitors. The World Council of Churches has been invited to send a representative to this conference. It is also anticipated at the time of writing that associated with the conference will be a special consultation on "Our Common Christian Responsibility towards Areas of Rapid Social Change" for which the World Council of Churches has accepted responsibility.

In all these regional developments it is both right and appropriate that each large region should work out its own specific pattern of cooperation. The role of the World Council is to be ready to accept and to accommodate itself to a variety of relationships with the regions, and to pursue its dominant purpose of encouraging the maximum collaboration between the churches in each area so that they may play their full part in the world wide fellowship.

F. The Integration of the International Missionary Council and the World Council of Churches

The Evanston Assembly approved the report of the Joint Committee of the International Missionary Council and the World Council of Churches which

affirmed the inseparable oneness of mission and unity and called for consideration of the question as to whether the "association" of the International Missionary Council and the World Council of Churches should be carried further by the establishing of a single integrated organization of the two bodies. (See The Report of the Joint Committee, *Evanston Report*, p. 322.) The Joint Committee gave serious and continuous thought to this matter in the months immediately following the Assembly and in 1956 presented to its two parent bodies a statement on the subject. The statement outlined strong reasons in favour of considering the full integration of the two world bodies and sought authorization from them to undertake the preparation of a Draft Plan of Integration. The authorization was granted. A Draft Plan was worked out in 1957 and presented in that same year to the Central Committee meeting in New Haven, Connecticut, USA. The Central Committee decided to commend the Plan to the churches for their study and careful consideration. In January 1958 the Assembly of the International Missionary Council meeting in Accra, Ghana, approved in principle the integration of the two bodies. By the time of the meeting of the Central Committee in Rhodes, Greece, in 1959, it was possible to report that the replies of the Member Churches showed that they were overwhelmingly in favour of integration. At the same meeting amendments to the Constitution and Rules of the World Council required to effect integration were drafted. The proposed revisions were submitted to the churches with the request that they should indicate before the Central Committee in 1960 whether they would approve its recommending to the Assembly the adoption of the Plan of Integration as formulated. The replies from the churches to this enquiry were, with very few exceptions, favourable.

The Administrative Committee of the International Missionary Council meeting in St. Andrews, Scotland, in 1960, decided unanimously to move forward to integration. The Central Committee was therefore able to decide in its meeting at St. Andrews by 63 votes to 1 (with 3 abstentions) to approve the relevant constitutional amendments for submission to the Third Assembly. (See Appendices I, II, III and IV.)

This result has been largely due to the thorough work of the Joint Committee of the International Missionary Council and the World Council of Churches under the leadership of its competent and energetic Chairman, Dr. Henry Pitt Van Dusen, and its able and painstaking Secretary, Dr. Norman Goodall. They have dealt wisely and patiently with the many problems which have had to be solved and have sought to give every consideration to the convictions and interests of all parties.

It is a remarkable fact that exactly 50 years after the beginning of the ecumenical movement in its missionary expression (Edinburgh 1910) and in its manifestation of concern for Christian unity (Cincinnati 1910), the governing committees of the International Missionary Council and the World Council of Churches have decided to propose to their respective assemblies the integration of the two organizations. The process of drawing together, which began in the 1930's when Dr. J. H. Oldham, Dr. John R. Mott and Dr. William Paton built strong bridges between these two branches of the ecumenical movement, a process which was intensified and accelerated by the decision of the First Assembly at Amsterdam 1948, that the International Missionary Council and the World Council of Churches should be "in association" with each other, has come to fulfilment.

Many things have been learned during this period of intensive discussion of integration. The tasks of the International Missionary Council and of the World Council of Churches have been seen not as two separate tasks, but as two facets of the same task. The full meaning of the words spoken by the Central Committee as long ago as 1951 in Rolle is now better understood: "The obligation to take the Gospel to the whole world and the obligation to draw all Christ's people together both rest upon Christ's whole work and are indissolubly connected." (See *Ecumenical Review*, IV, 1, p. 66.)

The fact remains that the two strongest arguments advanced against the proposed integration will constitute a real and continuing challenge to the integrated body. The first is that concern for mission can and might deflect the World Council from its task in the realm of Christian unity. The World Council will therefore not only have to demonstrate that this misgiving is without foundation, but that it is precisely the Church in the missionary situation which becomes acutely aware of the need for unity and most urgent in its quest for it. The other argument against integration affirms that in the integrated body missions will have only a secondary place. The integrated World Council will therefore be challenged to make perfectly clear that the true purpose of unity is to fulfil more adequately the essential task of the Church, to preach the Gospel to all nations.

G. Relationships with Confessional Bodies

16 Since Evanston the World Council of Churches has continued to maintain and develop close relationships with the world confessional bodies. They have been regularly invited to send consultants to the meetings of the Central Committee and all of them have accepted this opportunity. Similarly the World Council of Churches has been represented at most of the assemblies of the confessional alliances. From time to time meetings have been arranged of the executive officers of these bodies at which the World Council of Churches has been represented by one or more members of its General Secretariat.

Relationships, naturally, are especially close with those confessional bodies the majority of whose members are also members of the World Council of Churches. Overlapping membership, however, creates certain practical problems. It cannot be easily avoided that the same church leaders receive requests to serve both the World Council of Churches and their confessional bodies, a fact which creates special difficulties for the smaller churches. It must, however, be gratefully acknowledged that the confessional bodies show a great readiness to help in solving such problems. More important still is the clarity with which in their statements of policy and in other ways many of the confessional bodies have affirmed their desire to take their part in the ecumenical movement and to support the World Council of Churches.

This is not to suggest that the relationship of confessional consciousness to ecumenical consciousness is anything but a serious problem, but it is a problem inherent in the life of the ecumenical movement itself. Those who suggest that it is exacerbated by the existence of confessional bodies should remember that in many instances it is the confessional bodies which have taken the initiative in seeking to solve the problem. The World Council has every reason as well as an obligation to maintain the most fraternal and constructive relationships with the world confessional bodies.

H. Relationships with other Ecumenical Bodies

Very close ties have been maintained with the World Alliance of YMCA's, the World's YWCA, the World's Student Christian Federation, the World Council of Christian Education and Sunday School Association. The General Secretaries of these bodies and of the World Council of Churches have met regularly to discuss matters of common interest. The Youth Secretaries of these bodies and of the World Council of Churches have come together in the World Christian Youth Commission through which consultations have been arranged, the most recent being on the subject of Christian leadership. Useful discussions have taken place with the YMCA and the YWCA about the relationship of their work to that of the churches. One of the forms of collaboration with the World's Student Christian Federation has been the participation of staff members of the World Council of Churches in the preparing for and the holding of the World Conference on "The Life and Mission of the Church," a conference which revealed the need for a frank dialogue between the older and younger generations about the nature and purpose of the ecumenical movement.

The collaboration of the World Council of Churches and the United Bible Societies has also been continued and developed. A study on the use of the Bible in the churches has been engaged in under the joint auspices of the United Bible Societies and the Study Division of the World Council of Churches. (See Chapter II.V.)

In all these relationships the World Council of Churches endeavours to make clear that it does not believe that all ecumenical activities should be the prerogative of one ecumenical body but rather that it is desirable that a number of ecumenical bodies in addition to the Council should be working within special fields, and that the World Council of Churches should have the privilege of collaborating with them.

17

I. Relationships with International Governmental Bodies

The relationships of the World Council of Churches with international governmental bodies are chiefly maintained through the Commission of the Churches on International Affairs which serves both the International Missionary Council and the World Council of Churches. (See Chapter V.) The Churches Commission on International Affairs has a close liaison not only with the work of the United Nations Assembly, Secretariat, and related agencies, but also with other inter-governmental and governmental bodies. This arrangement helps to make possible the attendance of representatives of the Divisions and Departments of the World Council of Churches and of the International Missionary Council at those meetings of the international governmental bodies which have a special interest and relevance for them. In this way, the Division of Inter-Church Aid and Service to Refugees, for example, has for many years enjoyed close relationships with the Office of the United Nations High Commissioner for Refugees and the appropriate United Nations Assembly Committee and, more recently, has been able to establish a closer liaison with the Food and Agriculture Organization. Again representatives of various Departments of the World Council of Churches have from time to time discussed with representatives of the International Labour Office matters of common concern, while the Department on the Cooperation of Men and Women in

Church and Society has been able to follow closely the work of the Economic and Social Council with regard to the status of women. It is, however, recognized that not enough is being done to represent the concerns of the Council and its Member Churches in the conferences and meetings of some of the official governmental organizations and the question as to how this situation can be remedied will have to be faced.

J. Relationships with National Christian Councils

The report of "The Committee on the Structure and Function of the World Council of Churches" which was adopted by the Second Assembly, made provision according to certain criteria stated in the Rules of the World Council of Churches for inviting National Councils to enter into working relationship with the World Council as "associated councils" (*Evanston Report*, XI, 2 a, p. 353). Eighteen National Councils have accepted the invitation thus to become "associated." These Councils are invited to send consultants to the meetings of the Central Committee and of the Assembly. Provision has also been made for their Secretaries or other representatives to hold regular meetings with the General Secretariat of the World Council of Churches immediately following the meetings of the Central Committee.

18 These arrangements have proved of great importance for the work of the World Council. In countries where there are many Member Churches of the Council, the National Christian Councils provide the normal channel for interpretation, support and the carrying out of World Council programmes. The meetings of the National Christian Councils provide a forum for discussion of issues on which the World Council of Churches is working. Some National Councils have departments and committees which correspond to the Departments and Divisions of the World Council. This network of relationships, which has already proved an invaluable element in the total ecumenical enterprise, will have added importance and significance if and when the integration of the International Missionary Council and the World Council of Churches takes place. Since the International Missionary Council is a Council of Councils, an integrated World Council of Churches will be bound to have an even closer tie with the National Councils. The period after the Third Assembly will therefore call for further steps to ensure that these relationships are fostered in the wisest and most efficient way.

So far the General Secretariat has not been able to give sufficient attention to this part of its task. Proposals will therefore be submitted to the Third Assembly for the strengthening of the General Secretariat at this point. (See Appendix VII.)

K. Relationships with Non-Member Churches

The World Council of Churches cannot limit its interests to its Member Churches. It must interest itself also in churches outside its membership. The past years have afforded many opportunities for contact with and service to such churches. Through the Division of Inter-Church Aid and Service to Refugees many projects have been carried through and many services rendered at the request of churches which are not in membership of the World Council. At the Ecumenical Institute members of such churches have taken part in the courses as speakers or as students. In the study of "Our Common Christian Responsibility

towards Areas of Rapid Social Change” and in camps and conferences organized by the Youth Department, the doors have been open to all who have wanted to participate in the spirit of the ecumenical movement. In consultations held in Latin America early in 1960, the members of the Executive Committee, which met at that time in Buenos Aires, had opportunities of discussion of the aims and work of the World Council of Churches with many leaders of various churches which have not as yet sought membership of the World Council of Churches. Members of the Central Committee and of the staff have made it their business to enter into contact with leaders of churches and groups in different countries which are not officially related to the Council. The Joint Committee of the World Council of Churches and the International Missionary Council has given special attention to the possibility of getting into closer touch with bodies representing the “Evangelical” position.

The relationships established with the churches of the Union of Soviet Socialist Republics call for special mention. Soon after the Second Assembly Bishop Dibelius and the General Secretary of the World Council of Churches transmitted the main Assembly decisions to the Patriarchate of Moscow through the Berlin Representative of the Orthodox Church of Russia. This opened the way for correspondence between the Patriarchate and the Central Committee. By 1958 the time was ripe for a meeting, and accordingly an arrangement was made for three delegates of the Moscow Patriarchate to meet with three delegates of the World Council of Churches. This meeting took place in Utrecht, Holland, in August of that year. The communiqué issued after the meeting indicated that the gathering had provided an opportunity for the Moscow Patriarchate and the World Council of Churches to become better acquainted with one another. As a result the World Council of Churches’ delegates proposed to the Central Committee meeting at Nyborg Strand in 1958 that observers from the Orthodox Church of Russia be invited to future meetings of the Central Committee. This proposal was accepted by the Central Committee and by the Orthodox Church of Russia and observers were present at the meeting of the Central Committee in Rhodes in 1959 and in St. Andrews in 1960. Representatives of the Moscow Patriarchate have also twice visited the headquarters of the World Council of Churches in Geneva and the World Council’s office in New York. On the invitation of the Orthodox Church of Russia a delegation of five staff members of the World Council visited Russia in December 1959 and had the opportunity of thus becoming acquainted at first hand with the life of the Orthodox Church, the Lutheran Church, the Armenian Church, and the Baptist Evangelical Church in that land.

There is no doubt that these various contacts have led to deeper mutual understanding and increased confidence and have opened the way for closer relationships. It is to be hoped that the Member Churches of the World Council will use every opportunity to learn more about the faith and life of the Russian churches which have for so long been unable to share in the ecumenical movement and yet are so eager to have fellowship with other churches.¹

New developments have taken place in relationships with the Roman Catholic Church. Since the Second World War a number of Roman Catholic theologians

¹ See footnote on page 6.

have shown a deep interest in the ecumenical movement and many of them have published important books on the subject. A few years ago a Roman Catholic Conference for Ecumenical Studies was established in Europe and it made unofficial contacts with the World Council of Churches. The Conference took up for its own study a number of subjects which were on the agenda of the Study Division and shared the results of its study with the World Council of Churches. Since 1958 Roman Catholic ecumenists have been present as observers or reporters at meetings of the Central Committee and some were present also at the meeting of the Faith and Order Commission at St. Andrews in 1960. Special mention should also be made of the many valuable personal contacts which have been established in many places during the annual Week of Prayer for Unity.

The announcement by Pope John XXIII that an Ecumenical Council of the Roman Catholic Church would be summoned in the near future and that it would be concerned with the question of Christian unity, was discussed by the Executive Committee in February 1959. While the Committee made no formal comment on the plan it expressed the opinion that "much depends on the manner in which the Council will be called and the spirit in which the question of Christian unity will be approached." (See *Ecumenical Review*, XI, 3, April 1959, p. 325.)

In 1960 it was announced that in connection with the preparation of the second Vatican Council the Pope had created a "Secretariat for Promoting Christian Unity." This implied that the Roman Catholic Church had decided to take a direct and active part in the conversation between the churches. The new Secretariat will certainly facilitate further exchange of thought between the Roman Catholic Church and the churches in the World Council of Churches. Commenting in its Report to the Central Committee in August 1960 on this important development, the Executive Committee made five points which may be summarized as follows :

1. The fact that a dialogue with the Roman Catholic Church had become possible is to be welcomed.
2. At the present stage informal rather than formal discussions can best contribute to the removal of our misunderstanding.
3. In this connection it must be clearly understood that the World Council of Churches cannot and will not attempt in any way to speak or act for its Member Churches in matters of church union.
4. The World Council of Churches may, however, use available opportunities to make known to the new Secretariat in Rome the basic convictions and concerns of the World Council of Churches (e.g. on Religious Liberty and on Christian Social Action etc.).
5. The change in the relationships between the Roman Catholic Church and the other churches is a change in procedure and in climate. As the dialogue proceeds the real difficulties are bound to come to the fore.

This Report was approved by the Central Committee. (See *Ecumenical Review*, XIII, 1, Oct. 1960, p. 45.)

L. Preparations for the Third Assembly

A beginning was made in the preparations for the Third Assembly in the Central Committee of 1957. The Central Committee then decided that it was

desirable that the Third Assembly should be held in Asia, and an invitation from Ceylon was provisionally accepted. Later it became apparent that the holding of the Assembly in that country would be difficult, and since the churches of India had expressed their readiness to receive the Assembly, arrangements were put in hand for the convening of it in New Delhi. In 1958 the General Theme "Jesus Christ, the Light of the World," was chosen and a decision taken to set up a special committee to consider the Biblical basis of this theme and its implications for the work of the Assembly. This Commission met several times under the chairmanship of Dr. Paul Minear. A document was prepared for the use of Christian congregations and this was approved by the Central Committee at St. Andrews in 1960.

Three sub-themes were also chosen: "Witness," "Service," and "Unity," and preparatory material on these subjects was worked out in meetings in Spittal, Austria, in 1959, and St. Andrews in 1960, by groups of men and women who are well versed in the various activities of the World Council's life. The document on the "General Theme" and the documents on the sub-themes were printed together in large quantities in 34 languages and have been widely distributed in the local congregations of the Member Churches. The New Delhi Assembly, perhaps in an unprecedented way, has been the subject of a process of spiritual preparation and participation on the part of church members of many churches and many lands.

The original decision to hold the Third Assembly in 1960 was changed on the motion of the Officers of the World Council of Churches by action of the Executive and Central Committees after it had been realized in the meeting of the Assembly of the International Missionary Council in Ghana, 1958, that a longer period than had previously been anticipated would be required for the study of the Plan of Integration. The wisdom of this decision to postpone the Assembly until 1961 has been validated by the subsequent course of events.

M. The new Headquarters Building

In the first meeting of the Executive Committee after the Second Assembly a "Headquarters Properties Committee" was appointed to examine the question of providing increased accommodation for the headquarters of the World Council of Churches in Geneva. On the basis of the Committee's report, the Central Committee in Davos, Switzerland, 1955, agreed that the need for more adequate office accommodation had become urgent and it authorized the preparation of plans for the erection of a new headquarters building on the site at Malagnou. In 1958 it became apparent that the land available in Malagnou was insufficient, and accordingly negotiations were opened with the authorities of the City and Canton of Geneva, which led to an agreement to exchange the Malagnou property for a parcel of land of 34,000 square metres, more than four times the size of the Malagnou site, in Grand-Saconnex in Geneva. The new site is in the neighbourhood of the Geneva headquarters of the main international bodies. Bishop Henry Knox Sherrill, one of the Presidents of the World Council, generously accepted the Central Committee's invitation to become the Chairman of the Appeal Committee. National committees have been formed in many countries and gifts both large and small are being received as a result of this appeal. By February 1961,

\$1,651,836 had been received and a further \$565,000 was assured though not received. Special gratitude is due to Bishop Sherrill and the leaders of the campaign in the various countries. The plans for the new building have been completed, and by the time this Report is in print the actual work on the buildings will have been started. The building will provide 250 offices, a chapel, a library, one large and several small meeting rooms, so that there will be adequate accommodation for the present staff and the new staff which is likely to be added in the years immediately ahead, including that part of the staff of the International Missionary Council which will take up residence in Geneva if Integration takes place. There will also be accommodation for the staffs of the Lutheran World Federation, the World Presbyterian Alliance, and some other ecumenical organizations which have offices in Geneva.

II. The Structure of the World Council of Churches

A. The Member Churches

The variety of the membership of the World Council of Churches is reflected in the varying degree of participation by the Member Churches in the life of the Council. Some churches take their responsibility as members of the Council very seriously, while others seem content with a rather passive role. No general explanation can be given for this fact. It is not that the larger churches play a more active role than the smaller, since the World Council has often a special significance for isolated or minority churches, who in turn recognize this and take the most active interest in the Council's affairs. On the other hand a large church may well find the task of leading its congregations to a real sense of involvement in the wider fellowship much more difficult. Again it has been proved that churches which do not respond to communications from the World Council are not necessarily inactive members. There are many churches which lack the administrative structure to enable them to express their views about difficult issues of ecumenical life, especially when, as frequently happens, they are asked to do so in a language other than their own. None the less World Council visitors to such churches have often discovered that they make good use of the materials produced by the World Council Assemblies and Central Committees and by the Divisions and Departments of the Council.

For the Council and its Central Committee the problem of discovering the mind of Member Churches on specific questions remains. For example, further discussion of the question of Proselytism and Religious Liberty had to be postponed for several years until a sufficient number of replies had been received from the churches. In contrast to this an enquiry directed to individuals in the Member Churches who had participated in Faith and Order meetings, about the reorientation of the work of Faith and Order, called forth full answers from almost all the correspondents, and this in a very short time. This would seem to indicate that many churches, and this includes larger churches, have not done all that they might to facilitate their relationships with the World Council of Churches, particularly by the setting up of special committees charged with dealing in the name of the church concerned with World Council matters.

Through its Ecumenical Institute and its Scholarship Programme, its Work Camps, Conferences and Consultations, the World Council brings several

thousands of people annually into direct touch with its life. The question arises whether these people are being adequately used by their churches in sharing the ecumenical experience they have gained and in interpreting the Council's work.

In the last resort the progress of the ecumenical movement and the cause of the World Council depends on what happens in local congregations. It is therefore essential that every means should be used to help congregations realize that they are challenged and enriched by the life of the movement and the work of the Council.

There is every reason for encouragement in the increasing number of signs of a real readiness in the churches and congregations to participate in the life of the Council. The very positive response to the plan to place the preparatory material for the Third Assembly in the hands of the congregations, the growing number of churches which enable students and ministers to attend the Ecumenical Institute, the aid given by the churches for the holding of the European Youth Conference in Lausanne, the increasing number of churches which support the work of Inter-Church Aid and Service to Refugees, and their faithfulness in maintaining and increasing their contributions to the budget of the World Council, are all evidences of the progress which has been made in the active involvement of the Member Churches in the life of the Council. All this has happened in the relatively short time since the Council was formed. There is still a long way to go before it can be said that all congregations in the Member Churches are aware of their privilege and responsibility in sharing in a world embracing community of the Christian Churches.

B. The Central Committee

The main task of the Central Committee, which consists of 90 members and is elected by the Assembly, is to "carry out the Assembly's instructions and exercise its functions." This means that between Assemblies the Central Committee is the governing body of the Council. It decides, on the basis of the general policy formulated by the Assembly, the specific tasks which the Council is to undertake, what it has to say about current problems in the life of the Church and the world, and how its operation is to be administered and financed.

The Central Committee has met each year. It has met twice in the United States of America, at Evanston in 1954 and New Haven in 1957, in Switzerland at Davos in 1955, in Hungary at Galyatető in 1956, in Denmark at Nyborg Strand in 1958, in Greece on Rhodes in 1959, and in Scotland at St. Andrews in 1960. All these meetings have been well attended and have provided opportunities to interpret and witness to the ecumenical movement among the congregations in the environs of the place of meeting. The Rhodes meeting was of special significance in that this was the first meeting at which the World Council was the guest of the Eastern Orthodox Church.

The Committee has given time in each of its meetings for the consideration of fundamental themes, which are of crucial importance for the life and witness of the Council. Such themes as the following have been discussed :

"Christian Unity and Inter-Church Aid"; "The Unity which the World Council of Churches seeks to promote"; "Proselytism"; "The Building of a Responsible Society"; "The Calling of the Church to Witness and to Serve";

“Religious Liberty” ; “The Prevention of War in an Atomic Age” ; “The Significance of the Eastern and Western Traditions within Christendom” ; “The Role of the World Council of Churches with regard to Unity” ; and “Responsible Parenthood and the Population Problem.”

The exchange of thought and conviction on such subjects and at the same time the common search for the right answers to many difficult issues of World Council policy have made the Central Committee increasingly effective as a body which thinks in terms of the total life of the ecumenical movement and forms policies which reflect the consensus of opinion and judgment of the Member Churches.

As the work of the World Council develops the problem of the overcrowding of the Central Committee's agendas becomes more and more acute. The two steps suggested at Evanston have been taken. Much of the work requiring detailed discussion is now prepared in two or three Reference Committees appointed by the Central Committee at the time of its meetings. Also the Departments report orally to the Central Committee in alternate years instead of annually, as was previously the custom.

The question of the possibility of continuing to hold Central Committee meetings annually has been raised in view of the time and energy expended in organizing them, and the departmental and divisional meetings which usually precede them. The whole series of meetings associated with the meeting of the Central Committee makes heavy demands upon men and women who are carrying onerous responsibilities in their own churches. This question was considered by the Programme and Finance Committee and the Central Committee. A decision was reached that the general pattern of annual meetings should not be changed. It is perhaps worth noting that almost all the larger international bodies hold meetings or assemblies of their governing committees at much greater frequency and for longer periods than the World Council of Churches.

The annual meeting of a representative body is essential if the World Council of Churches is to remain in close touch with the life of the churches. To find a common mind concerning the Council's common task and witness is a process which by its very nature must take time. There is no alternative for those who are called to serve on the Central Committee than that they should be prepared to set aside each year the necessary time to ensure that the World Council's work is properly directed and controlled by a body which adequately represents its varied constituency.

There is yet another problem with regard to the Central Committee which is demanding serious attention. The churches are increasingly realizing the importance of relationships with the World Council of Churches. There is a tendency among them, therefore, to assume that they must be represented on the Central Committee by their chief executive officers. The desirability of having a considerable number of such church leaders on the Committee is beyond question, but it is no less desirable that representatives of other aspects of the life of the churches should also be members of the Central Committee — ministers of local parishes, theologians, and especially lay men and women. The World Council has special reason to remember the significance of the service of laymen, for such were many of the pioneers — Mott, Gardiner, Oldham, etc.

C. The Executive Committee

The Executive Committee, which is the Executive of the Central Committee, is composed of the Presidents of the World Council of Churches, who are ex officio members, the Chairman and Vice Chairman of the Central Committee, and twelve members who are appointed annually by the Central Committee from its membership. In order to maintain continuity in the work of the Executive Committee the Central Committee has hitherto usually reappointed the Executive Committee members, adding only new members to replace those who have died or found it necessary to resign. The Central Committee makes it clear that reappointment is not automatic. The most recent appointment to the Executive Committee was that of Archbishop Hultgren, who took the place of the late Archbishop Brilioth.

Meetings of the Executive Committee have been held twice a year. On two occasions, in Australia in 1956 and in Latin America in 1960, the occasion of the meeting of the Executive in these lands was used to discuss the concerns of the World Council with the leaders of the churches of these countries and to make its activities more widely known to congregations and church members.

The role of the Executive Committee has been to prepare proposals concerning general policy and programme for submission to the Central Committee, and also to deal with matters of policy and administration which call for immediate action. There is a Staffing Committee of the Executive Committee which deals with the appointments of World Council Secretaries. The members of the Central Committee's Finance Committee, who are also members of the Executive Committee, meet too at the time of the Executive Committee meeting, so that the financial affairs of the Council may be kept under review. The Executive Committee presents a full report to each meeting of the Central Committee which in turn remits it to one of its Reference Committees for detailed discussion.

Between the meetings of the Executive Committee the Chairman and Vice Chairman represent both the Executive Committee and the Central Committee and are constantly consulted by the General Secretariat on important points of policy.

D. The Presidium

The Evanston Assembly elected two Honorary Presidents, Dr. John R. Mott and Bishop George K. Bell, and six Presidents, the Rev. Principal John Baillie, Bishop Umberto Barbieri, Bishop Otto Dibelius, Metropolitan Juhanon, Archbishop Michael, and Bishop Henry Knox Sherrill. Dr. John R. Mott, who had a longer and more outstanding record of devoted service to the ecumenical cause than any one else, died shortly after the Assembly. Bishop Bell, whose life had also been identified with the ecumenical movement, and who was the first Chairman of the Central and Executive Committees and had attended almost every meeting of these committees since Amsterdam, passed away in 1958. One of the six Presidents, Archbishop Michael, who brought the voice of Eastern Orthodoxy to our meetings, also died in 1958. His place has been taken by Archbishop Iakovos, who during his stay in Geneva as the representative of the Ecumenical Patriarchate became thoroughly acquainted with the World Council of Churches. The Rev. Principal John Baillie died shortly after the meeting of the Central

Committee in St. Andrews, Scotland, in 1960, a meeting for the preparation of which he had done so much.

The Presidents have given much time and energy to the World Council. Their Annual Message at Pentecost is translated into very many languages and read in an ever growing number of congregations. Each of them has sought and used opportunities to strengthen the ecumenical movement. Bishop Dibelius and Principal John Baillie, as has already been mentioned, played an important part in the bringing together of the European churches into the Conference of European Churches. Metropolitan Juhanon attended the inaugural assembly of the East Asia Christian Conference at Kuala Lumpur in 1958. Archbishop Iakovos has helped to develop closer relationships between the Orthodox Church and other churches in the United States of America and Latin America. Bishop Barbieri has helped greatly in making the World Council better known in Latin America and in preparing the consultations with church leaders both before and after the meeting of the Executive Committee in Buenos Aires in 1960. Bishop Sherrill, besides presiding over the United States Conference of Member Churches of the World Council of Churches, has given himself unsparingly as Chairman of the Appeal Committee to raise funds for the new Headquarters Building.

E. The Divisional and Departmental Structure of the Council

26 The Evanston Assembly adopted a report on the Structure and Function of the World Council of Churches. (*Evanston Report*, p. 174.) This report outlined a detailed plan for the organization of the various Divisions and Departments of the Council and became the basis for the work of the Council during the ensuing years. Has this plan proved workable? There is general agreement that the Divisional structure has given much greater coherence to the work of the Council since through the Associate General Secretaries, three of whom are heads of Divisions, and of whom one is the Director of the Churches Commission on International Affairs, the Divisions and Departments and the Commission are more effectively related to the General Secretariat. There has also been by virtue of this arrangement real progress in collaboration between the Departments as they have come to know each other more intimately in the meetings of Divisional staff and Divisional committees.

There is not the same degree of unanimity about the appropriateness of making "Study," "Inter-Church Aid" and "Ecumenical Action," to which in the event of Integration "Mission" will be added, the basic categories of the Divisional structure. It must be remembered that the complexity of the Council's tasks makes it virtually impossible to find a logical grouping of interests which would be satisfactory to all concerned and which would adequately comprehend all the aspects of the Council's work. There are elements in the work of each Division and Department which are related to the concerns of all. This would hold true of whatever rearrangement of organization was made or whatever new divisions and departments were established. The real question is not whether the present organization is perfect but whether it is the best that can be devised for the carrying out of the present tasks. This question is continually before the minds of the Executive and Central Committee since flexibility must always be a characteristic of a growing organism such as the World Council of Churches.

The Central Committee therefore appointed a Programme and Finance Committee, part of the mandate of which was to examine the nature and scope of the programme which the World Council of Churches should carry on. In the course of its work this committee has carefully studied the question of structure and has concluded that the time has not yet come to make fundamental changes. The Committee will propose to the Third Assembly that certain adjustments be made, notably in regard to Faith and Order, that the Central Committee should be instructed to initiate a fresh study of the problem before the Fourth Assembly and that it be empowered to make such changes as may prove necessary in the period between the Third and Fourth Assembly. (See Appendix VII.)

The present structure provides for Divisional and Departmental committees. If these committees are to keep in close touch with the work which they are appointed to supervise, they have to meet at least annually. The Administrative Committee of the Division of Inter-Church Aid and Service to Refugees in fact meets four or five times a year. In the years since Evanston the meeting of the Central Committee has been preceded by a series of simultaneous meetings of Divisional, Departmental and Commission meetings. From time to time this procedure has been called in question because of the exacting demands which it makes on so many people and especially on those who are members both of Divisional and Departmental committees and the Central Committee. The answer to the question is in the fact that it is precisely because of this committee structure that the activities of the Council continue to be those of the Council and not simply such as are planned or initiated by full time staff members. This process also has the inestimable advantage of recruiting a large number of specially qualified church men and women, particularly lay men and women, into the Council's work and involving them in a direct responsibility for the shaping of its life and the formulation of its policy. Unnecessary multiplication of ecumenical meetings is to be avoided, in fact there is every reason to reduce their number as far as possible, but it is essential that the World Council of Churches with its varied and world wide programme should always be the expression of a movement whose life is directed by men and women who represent the various confessional, theological and geographical view-points of its constituency.

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III. The General Secretariat

A. Its Nature and Responsibility

The new plan of organization adopted by the Second Assembly provided for the creation of a General Secretariat composed of the General Secretary and the four Associate General Secretaries. This provision has proved a most useful arrangement. It has ensured the presence always in Geneva of one member at least of the General Secretariat and also that the tasks of the General Secretariat as a whole be assumed from time to time by various of its members. The tasks of the General Secretariat can be described as coordination, administration, elaboration of policy, visitation, interpretation, representation. The tasks vary from day to day as new and often unexpected developments take place and new problems arise. It must be recorded that the General Secretary's task has been greatly facilitated by the readiness of the Associate General Secretaries and of the Director of the Department of Finance and Administration to accept responsibility for a

large share of the administrative work. The arrangement has had this drawback that the Associate General Secretaries have had to carry this administrative burden in addition to their work as heads of Divisions. For this reason the Programme and Finance Committee will propose to the Third Assembly the addition to the General Secretariat of a "Person of sufficient seniority to undertake certain delegated tasks of administration and coordination." (See Appendix VII, 60.)

B. Relationships with the Central Committee, Executive Committee and Officers

The General Secretariat has the responsibility of preparing for the meetings of the Central and Executive Committees by working out reports and proposals on which their action is called for. These reports and proposals are thoroughly scrutinized by the Committees and often great changes are made in them or they are referred back to the General Secretariat for reconsideration and restatement in the light of the Committee's discussions. This is as it should be. The constant dialogue between the staff and the responsible committees keeps the Council in touch with the churches and protects the staff from becoming a bureaucracy.

Between meetings of the Committee important decisions on matters of policy or administration are taken only after full clearance with the Officers of the Council, the Chairman and Vice Chairman of the Central Committee. The World Council owes a deep debt of gratitude to the two men who have occupied these offices since Evanston, Dr. Franklin Clark Fry and Dr. Ernest A. Payne. They have always been ready, often at personal inconvenience, to deal promptly with urgent matters by telegram, telephone, correspondence and personal consultation.

C. Relationships with Member Churches

The General Secretariat has to keep in close touch with the Member Churches, but since there are now 178 of them in all parts of the world personal visitation of each church has not been possible. The General Secretary has during the period since Evanston travelled in all continents. From among the numerous invitations he has received he has chosen those which have afforded the greatest opportunities for personal meetings with church leaders. He has thus attended a large number of regional or national meetings of churches or councils of churches. The Associate General Secretaries, too, have visited many churches and inter-church meetings and assemblies.

After each meeting of the Central Committee the General Secretary has sent a letter to the churches in which he has called attention to those main decisions of the Committee which require action by the Member Churches.

D. Relationships with Staff

Not the least important responsibility of the General Secretariat is to keep in close contact with the Council's staff and to coordinate their activities. This is done in several ways. A Staff Executive Group consisting of the General Secretary, the Associate General Secretaries, the Directors of the Departments of Finance and Administration and Information, meets weekly and deals with current questions. Quarterly meetings of Heads of Departments are convened to discuss the general issues of World Council of Churches policy. Working Parties composed not only of Council staff members but also of representatives of confessional and other ecumenical organizations, meet regularly to deal with certain

specific aspects of the Council's work and with the ecumenical affairs of specific regions. Once or twice a year a whole week is devoted to staff meetings and for this occasion it is expected of all staff that they should be in Geneva. Each week opens with an act of worship on Monday morning to which all members of staff are invited. Monday morning "Culte," with its special emphasis upon intercession for the Council and the churches, is a significant feature of the life at the Council's headquarters, and although attendance is voluntary the majority of the staff make a point of taking part in this act of corporate worship. From time to time general meetings of all the Headquarters staff are held in which important developments in the life of the ecumenical movement are reported and interpreted.

The recruitment of staff for service in the World Council of Churches is a subject of the greatest importance both for the Council and the churches. Inevitably in such an organization there is a great "turnover" of staff. Staff members are often called back into the service of the churches who want to avail themselves of the ecumenical experience which these men and women have gained through their work with the Council. It is a wise policy that through the years many men and women from different churches should have the opportunity of giving a period of service to the World Council. However, as the work of the Council grows, it is becoming clear that there is also need in the staff membership for a certain number of people of wide experience and knowledge and that means men and women who are prepared to give a considerable number of years of service to the Council. In the endeavour to recruit able persons for the staff, the Council has not been without some disappointments, but it has also been much encouraged by the imaginative way in which Member Churches have usually made available those whom the Council has called to its service.

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E. The Supervision of Departments which are not in the Divisional Structure

There are some Departments and Secretariats which are not part of the Divisional structure of the Council. These come under the direct supervision of the General Secretary. The General Secretary is of necessity constantly in touch with the Department of Finance and Administration and also with the Department of Information and the Ecumenical Press Service. He also keeps in close touch, both by correspondence and personal consultation, with the officers and staff of the Churches Commission on International Affairs and with the New York Office of the Council and with the Secretariat on Religious Liberty.

The General Secretary personally supervises the building up of the Library which, with its archives of documents on Life and Work, Faith and Order, the World Alliance of Friendship through the Churches, as well as of the Council itself, and its ever growing collection of ecumenical periodicals and books on the history of the ecumenical movement, has already become a unique centre for ecumenical study and research. (See Chapter X.)

The General Secretary is editor of the *Ecumenical Review*. This journal, which does not yet enjoy the support of a sufficient number of subscribers, provides both a continuing record of the life of the World Council of Churches and a forum for the discussion of the fundamental issues of church unity and of the ecumenical movement generally.

IV. In Memoriam

During the period since the Evanston Assembly the Council has lost through death several of its most honoured, experienced and trusted leaders. Some of these played a very large part in laying the foundation and building up the World Council of Churches. This is especially true of the two Honorary Presidents, John R. Mott and George K. Bell.

John R. Mott

With his outstanding record of service dating back to the foundation of the World Student Christian Movement at Vadstena in 1895 and his close association with all the various streams of the ecumenical movement, with his gifts as evangelist and strategist, will ever remain in the memory as a testimony to the wide dimensions of the Kingdom.

George K. Bell

George Bell, who was identified with the ecumenical movement from 1920 onwards, incarnated the ecumenical spirit in his concern for all the churches, nations and races, and indeed for all men. As the first Chairman of the Central Committee, he set the tone of its fellowship and deliberations which has remained through the years. He was an example of complete and selfless devotion to the cause of the Church Universal.

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There are others who have gone from our midst.

Eivind Berggrav

A President of the World Council of Churches between Amsterdam and Evanston, and for many years Chairman of the United Bible Societies, he was a man of great originality who spoke a helpful and often penetrating word in moments of crisis. He was at once a peace maker and a leader of the resistance of the Church to totalitarianism.

Walter Freytag

Walter Freytag was the pastoral friend of many and a wise missionary leader, who helped to create the spiritual climate in which the discussions of the integration of the International Missionary Council and the World Council of Churches could be initiated and pursued. (See Chapter II.I.)

Archbishop Michael

He served for only a short time as a member of the Presidium but helped the Council to a deeper understanding of the Orthodox Church.

John Baillie

President of the World Council of Churches elected by the Second Assembly at Evanston, he was a gifted theologian and an able church leader whose judgment in difficult decisions was often decisive in the affairs of the World Council.

Yngve Brilioth

He was a pioneer of the "Stockholm" days, who became a leader in the Faith and Order Movement and enriched the whole Council by his considerable ecumenical experience.

The Council has also been deprived by death of the services of some of the most valued members of its Central Committee.

Howard Mowll

He was the gracious host of the Executive Committee in Australia in 1956.

Pierre Maury

Pierre Maury was a true pastor in his relationships with his colleagues.

Volkmar Hertrich

His untimely death deprived the Committee of one whose influence was just beginning to be felt and greatly appreciated.

Ivor Watkins

He proved himself always ready to accept difficult ecumenical assignments.

Cyril Denis Ryan

He was a trusted leader of the ecumenical movement in Australia.

Commissioner Ebbs

Through his gracious presence the Salvation Army was drawn closer into the World Council of Churches.

Reuben Nelson

His sound judgment on ecumenical affairs was ever a source of strength.

Peter Dagadu

He brought to the Committee his own contagious hope for the future of Africa.

The Council has sustained the loss of one of its staff members in the passing of *Ulrich van Beyma*. He was devoted to the cause of helping churches and people in need and he challenged all of us by his Christian radicalism. (See Chapter IV.V.)

We are impoverished by the passing of these men from the scene, but we are enriched by the memory of their faithful witness and service.

CHAPTER II

DIVISION OF STUDIES

Introduction — The Structure of the Division

In 1954 the International Missionary Council and the World Council of Churches took action by which the Division of Studies was recognized as serving and reporting to both bodies.

The structure of the Division includes the Committee of the Division of Studies, four Departments, and two Secretariats:

- Faith and Order
- Church and Society
- Evangelism
- Missionary Studies
- The Secretariat on Racial and Ethnic Relations, and
- The Secretariat on Religious Liberty.

The Committee of the Division of Studies meets annually both to supervise the studies which are carried out directly under its aegis and to hear reports of studies undertaken in the four Departments. It also provides such coordination of these studies as required. The Committee reports each year to the Central Committee, and the Departments present their reports to the Central Committee through the Division. The Divisional staff consists of a Director, who is also an Associate General Secretary of the World Council of Churches, the Departmental Secretaries and the Secretaries responsible for the studies of racial and ethnic relations and religious liberty. Between 1954 and 1960 there was an Associate Director of the Division.

(i) *The Department on Faith and Order*

This Department is governed by its own constitution, which provides for a Commission on Faith and Order with 98 members. This Commission meets every three years for the purpose of determining the general policy of Faith and Order and for the discussion of the important issues of Christian Unity. The Constitution further provides for a Working Committee of 23 members, which meets annually for the purposes of supervising the programme authorized by the Commission and for dealing with matters concerning Faith and Order which arise between the Commission's meetings. From 1954 to 1960 the staff of the Department consisted of one Executive Secretary, but in 1960 this was enlarged to include a Director of the Commission and a Research Secretary.

(ii) *The Department on Church and Society*

This Department consists of a Working Committee of 16 members which meets annually to supervise the Department's work. The study on "Our Common Christian Responsibility towards Areas of Rapid Social Change" has been handled as a separate project of the Department under the supervision of its Working Committee. The Departmental staff includes one Executive Secretary. From 1955 to 1960 one Secretary was especially engaged for the Rapid Social Change Study. From 1954 to 1960 the work authorized by the Second Assembly on Racial and Ethnic Tension was undertaken by this Department largely through the provision made for the Rapid Social Change Study. In 1960 the Central Committee created a Secretariat on Racial and Ethnic Relations to work within the Department on Church and Society. This Secretariat consists of one staff member.

(iii) *Department on Evangelism*

This is made up of a Working Committee of 15 members which also meets annually to supervise the work of the Department. From 1954 to 1961 the Department was served by a part-time staff, but a full time Executive Secretary was appointed at the beginning of 1961.

(iv) *The Department of Missionary Studies*

The Evanston Assembly created this Department as an expression of the "Association" between the International Missionary Council and the World Council of Churches. At that time, both the International Missionary Council and the World Council of Churches took an action which recognized the Department of Research of the International Missionary Council as the Department of Missionary Studies of the World Council of Churches. A Working Committee numbering 16 members meets annually to supervise the work of the Department. The Department's staff consists of one Executive Secretary. Between 1957 and 1960, a staff member was engaged for a study project on "The Word of God and the Living Faiths of Men," which was undertaken in conjunction with the Department on Evangelism.

(v) *The Secretariat on Religious Liberty*

A Commission on Religious Liberty was appointed by the Central Committee in 1958 and it guides the work of this Secretariat. The Commission has met twice between 1958 and 1961. The staff of the Secretariat consists of one Research Worker.

(vi) *Finance*

The Division of Studies is financed from three sources. The Divisional staff, the Departments on Faith and Order, Church and Society and Evangelism are provided for by the General Budget of the World Council of Churches, while the Department of Missionary Studies is supported financially by the International Missionary Council. The pursuit of many study projects has been made possible in the period between 1954 and 1960 by special grants which have amounted to about \$300,000.

I. In Memoriam

The death, in September 1959, of Professor Walter Freytag, the Chairman of the Division of Studies, deprived the Division of leadership from which it had greatly benefited. Dr. Freytag brought to the Division a deep conviction that the mission of the Church and its unity are inseparable, a profound understanding of the theological issues involved in the ecumenical movement, and a sense of the urgency and importance of ecumenical study. Members of the Committee, and staff of the Division of Studies particularly, remember the sensitive Christian spirit and the pastoral wisdom which characterized Professor Freytag's ministry. His loss to the Division, as to the ecumenical movement as a whole, is a heavy one.

II. Welcome

At its meeting in February 1960, the Executive Committee of the World Council of Churches asked Dr. Ernest A. Payne to become Chairman of the Division. Mindful of the large responsibilities which were already being carried by Dr. Payne as Vice-Chairman of the Central Committee, it was nevertheless felt to be essential that Dr. Payne guide the Division through the important decisions which would have to be taken in the period leading up to the Third Assembly. The Division is grateful for Dr. Payne's wise counsel and leadership during this period.

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III. Study on "The Lordship of Christ Over the World and the Church"

In 1955, the Central Committee of the World Council of Churches authorized the Division of Studies to begin a Biblical study on "The Lordship of Christ over the World and the Church." As the Division planned its programme, following the Second Assembly at Evanston, it became clear that the work of its Departments, and indeed much of the work of the World Council of Churches as a whole, would have to deal with the problem of the relationship between the Church and the World. This theme was a general one. Moreover it was thought that the most comprehensive and certain view of the proper relationship between Church and World was to be found in the fact that Jesus Christ is the Lord of both. That consideration led to the question: "What, according to the Bible, does this Lordship mean for the World and for the Church and for the relationship between them?" This broad question has formed the basic problem of the study.

The study began with a consultation, held in Arnoldshain, Germany, July 5-8, 1956, which prepared a first document and recommended that a Commission should pursue further studies on the theme. The Study Commission was appointed by the Central Committee and held two meetings in 1957, one at the Ecumenical Institute at Bossey, Switzerland, April 23-27, and one at Yale Divinity School, New Haven, Conn., USA, July 16-20. The result of these two meetings was a further study document which revealed wide agreement among the Commission members as well as some issues which were not at all clear even to those of the same outlook, much less to the ecumenical fellowship as a whole. Individuals and groups in many countries participated in the study by commenting

upon the 1957 document. In 1959, the Commission held a final meeting in Arnolds-hain, March 31 - April 5, and prepared its final statement.

This document deals with three broad areas, and suggests fundamental problems for further study. Its first section concerns the present reality of the Lordship of Christ. The second, and longer, section explores what the New Testament says about the "powers" in opposition to Christ's Lordship. The third section sets forth New Testament teaching on the ways in which Christ's Lordship is exercised. The problems which are suggested for further study are : the question of hermeneutics ; the relation of the theme of Israel and the nations to the Lordship of Christ over the World and the Church ; and the Bible and liturgy.

How should this study be assessed ? It must be emphasized that all three study documents which have been produced are "working papers." Development of thought can be seen in them, but of the concluding document the Commission itself has said that it is more of a working paper for a Biblical study than a systematic presentation of the subject. The Commission has adhered strictly to its task of conducting a Biblical study, that is, an enquiry into what the Bible itself says concerning the main problem, rather than an enquiry into the relevance or the interpretation of this, for current problems. The Committee of the Division of Studies has welcomed both the process and the outcome of this study as a helpful contribution to the common understanding of the message of the Bible.

The names of the members of the Commission appear in Appendix X.

IV. Study on "Christians and the Prevention of War in an Atomic Age — A Theological Discussion"

At the request of the Executive Committee, the Division of Studies has undertaken a study on this subject. A Study Commission for this purpose was appointed by the Central Committee at its meeting in 1955. The names of the members of this Commission appear in Appendix XI.

At the time of writing, this study is incomplete, and a further report on it will be presented at the Third Assembly. As a result of three meetings of the Commission, a "Provisional Study Document" was prepared and presented by the Commission to the Central Committee at its Nyborg Strand meeting in 1958.

In this document, the Commission set forth its analysis of the problem of war in the atomic age, and suggested certain disciplines which, in its judgment, grew out of Christian conviction and which should be applied to the scientific-technological, political, and military elements in the present situation.

The document caused vigorous debate in the Central Committee and evoked both support and criticism. It was decided to offer the document to the churches for their reflection and discussion, as a contribution to Christian research and enquiry on this vital issue of our time.

In the period between 1958 and 1960, much comment was made upon the document in the churches, particularly in Europe but also elsewhere, including the USA and India.

At the time of writing, the Officers of the Commission, guided by a process which was outlined by the World Council of Churches Executive Committee, and in consultation with Commission members and representatives of the

Churches Commission on International Affairs, are revising the document in the light of the criticisms received.

V. Study on the Place and Use of the Bible in the life of the Churches

Since 1954, the Division has been working with the United Bible Societies in a study programme on "The Place and Use of the Bible in the Life of the Churches." At the time of the Evanston Assembly the United Bible Societies suggested the establishment of a cooperative project with the World Council of Churches and the International Missionary Council to survey the way in which the Bible is in fact used in the churches, to evaluate this, and to develop more effective use of the Bible. The World Council and the International Missionary Council have worked together, through the Division of Studies, in this programme. Two members each from the Department of Missionary Studies and the Department on Evangelism together with the Director of the Division have served with representatives of the United Bible Societies on a Cooperating Committee. A full time Secretary, with an office in Geneva, has directed the study programme. During the past two years regional secretaries have been appointed for North America (one in Canada and one in the USA), Latin America, and Asia. The entire programme has been financed by the United Bible Societies.

36 Surveys have been conducted through the help of national or regional committees, greatly assisted by Bible Society personnel, and by the extensive travel of the Secretary. Two facts have emerged. The general picture of the prevailing use of the Bible is depressing, because as a recent report has stated, the Bible "has been shamefully neglected and muzzled in many parts of the world." On the other hand it has become clear that there is a "post-liberal" recovery of confidence in the Bible in the western world and a growth of confidence in many of the Younger Churches. These surveys are being published in a series of booklets with the general title "The Bible in Our Time," the first being "The Recovery of Confidence," and the second, "Bible Weeks." Other titles are being planned.

Those responsible for the study believe it to be necessary to give attention to the initiating of projects designed to test out various methods of using the Bible and to do so on a scale sufficiently broad as to be helpful to the churches in general. In particular, Kirk Week in Scotland, and Bible Weeks in various places in England and the United States of America, have proved noteworthy beginnings of this process. The Bible Weeks have not followed a special technique since various types of organization have had to be used. They have rather been occasions when the churches of a locality have been stimulated to an awareness of the power and relevance of the Bible.

A. DEPARTMENT OF FAITH AND ORDER

Introduction

Whenever a certain sculptur was asked which was the most difficult head he had ever modelled, his answer was invariably the same, "the one on which I am working now." Something like this might be said of the theological problems

being dealt with by Faith and Order. The theological questions on which the Faith and Order enterprise is concentrated are not the same as those on which it worked in the periods preceding the World Conferences at Lausanne (1927), Edinburgh (1937), and Lund (1952).

This does not mean that the subjects under consideration in the period from Evanston to Delhi are any less difficult.

I. The Lund New Look

This was realized especially clearly during the Lund Conference in 1952. One of the veterans plaintively asked his compatriots at Lund: "Can we go on for ever end ever, round and round in the same circle, explaining ourselves to one another?" Another delegate wrote subsequently of the "dead end which Faith and Order found in its old procedure at Lund," and a British journal published an article on the subject entitled "The Ecumenical Dead-End Kids" — the point was the same: The old comparative approach had led to a *cul-de-sac*.

Out of this stultifying experience, Faith and Order was compelled to take a new look at what it was doing and how it was doing it. Lund was, therefore, both an end and a beginning. When the Faith and Order Working Committee met in 1953 to plan the programme of theological work for the future, it found that some of the old problems and the old ways of looking at them had been left behind at Lund. The Committee outlined four areas of work dealing with the Church, Tradition, Worship and Non-Theological Factors (later to be more sharply focussed on Institutionalism). Around these four topics the Theological Commissions, which carry the major share of Faith and Order's continuing theological enterprise, have been organized and have hitherto carried on their work. Each has sought, in its own way, to go beyond the comparative approach of the pre-Lund period and to find behind the external differences the common roots which both separate and unite the churches.

The fact, therefore, that there is no Theological Commission on Intercommunion does not derive from the same kind of "cowardly evasions" (as one Faith and Order Secretary put it) through which in earlier years Faith and Order "shrank from and avoided directly facing this subject... packed so full of emotional dynamite that we were afraid lest poking into it should strike a spark that would blow our whole movement to pieces." It is rather the recognition that such historically divisive issues may, on closer examination, and studied from a new angle, reveal themselves in a new light: to be specific, the discussion on Intercommunion at Lund showed that, as one participant declared, the "real difference here is not a difference in Christ but a difference in Plato."

The "new look" which Faith and Order found at Lund has determined all its subsequent activities. It can therefore rightly be said that to consider Faith and Order in the present situation means considering it in the period "Lund to New Delhi" and not simply "Evanston to New Delhi." The responses of the World Council Member Churches to the Evanston Section I Report, "Our Oneness in Christ and Our Disunity as Churches" (Faith and Order Paper No. 20) have shown that this "first fruit of the Lund Conference" with "its common study of the Church and its unity in the light of the Biblical witness to the saving work of God in Jesus Christ" was largely endorsed. Even those sections of the Report

which proved most controversial, those on the question of whether division is sinful, and of the legitimacy of applying the analogy of dying and rising with Christ to the life of the churches, indicated that the new Lund orientation had 'taken' and become decisive.

II. The New Look and the Theological Commissions

One of the delegates to Lund wrote afterwards: "Lund marks the end of an old era in ecumenical theology and the beginning of a new era in which we have the promise of a development in modern times that may well correspond eventually to the development of ecumenical theology in the fourth and fifth centuries."¹

Is this claim at all borne out by the work of the present Faith and Order Theological Commissions? Do they seem to offer hope, however seminal, of fulfilling this promise?

Although the four Faith and Order Theological Commissions already mentioned differ in the way and the degree in which they have adopted the Lund "New Look" they each have in their own manner accepted this basic methodological presupposition, the need to "penetrate behind" the obvious and external differences. They are all, in this sense, concerned with 'roots' and, therefore, as Professor K. E. Skydsgaard said to the full meeting of the full Commission on Faith and Order at St. Andrews in 1960, "all part of a basically radical movement."

A. The Theological Commission on Christ and the Church

The European and American sections of this Commission, chaired respectively by Bishop Anders Nygren of Lund and Professor Robert Calhoun of Yale, have produced an interim report entitled *One Lord, One Baptism* (1960), which attempts to answer the question posed at Lund as to whether it is possible "to penetrate behind the divisions of the Church on earth to our common faith in the one Lord." The answer of this group of theologians is that the new method has been "unquestionably vindicated." They do not mean that they have found a simple answer for all the problems facing them; in some ways they "found the question more complex, the areas of ignorance or disagreement more intractable than they had hoped." Nevertheless, their "conversations have revealed that the way of seeking an understanding of the Church through a reappraisal of christology has been a most fruitful one." Although they believe it "is dangerously deceptive for divided Christians to make a popular slogan of the Lund words, "as we seek to draw closer to Christ we come closer to one another"... they believe "it is more fateful still to underestimate the truth and power of this assertion." Bishop Nygren said of the Commission's work, "we would not dare to think that the differences developed in the course of centuries between the churches could be removed simply by our theological discussions. But what we can do is to trace the questions down to their roots and back to Christ. If the Church, its nature and its working, are looked upon in the light of Christ, then also these

¹ T. F. TORRANCE, "Where do We go from Lund?", *Scottish Journal of Theology*, Vol. 6, No. 1, 1953.

questions are seen in a new light. The problems existing among us do not disappear, but they are understood on both sides in a different way. . . . If the churches learn to understand one another from the centre, from Christ, then also the problems between the churches will gradually find solutions."

B. The Theological Commission on Tradition and Traditions

Similarly the Theological Commission on Tradition and Traditions has also been working through European and American sections under the chairmanship, respectively, of Professor K. E. Skydsgaard, and Professor Albert Outler, and has proceeded along the lines proposed at the Lund Conference: "To explore more deeply the resources for further ecumenical discussion to be found in that common history which we have as Christians and which we have discovered to be longer, larger and richer than any of our separate histories in our divided churches. Such a study would focus not only on the hard core of disagreement between us, but also on the positive discoveries there to be made of the various levels of unity which underlie our diversities and dividedness."

The problem of tradition has been approached from both historical and dogmatic standpoints. On the one hand, as Professor Georges Florovsky pointed out in the first memorandum on this subject to the Working Committee, historians of various traditions "should try to visualize the history of each denomination in the light of the common history of Christendom." Or, as another put it, "instead of comparative theology we should attempt an ecumenical history."

On the other hand, such a classical dogmatic question as the relation of scripture and tradition, is pursued to the deeper question of tradition as *actus tradendi*, with all the christological and ecclesiological implications involved, and to the relation of the various traditions with a small "t" to the great common Tradition with a capital "T" and the need for "de-traditioning" and "re-traditioning" among the churches — a problem raised for general discussion by Professor Konstantinidis and Professor Schlink at the meeting of the Central Committee of the World Council of Churches at Rhodes in 1959.

Clearly this far reaching study goes much beyond the subject of tradition as it is commonly understood and, indeed, has ramifications for the whole ecumenical enterprise. As Professor Jaroslav Pelikan and Professor Outler said in their paper "Overcoming History by History," presented on behalf of the American section of the Commission at St. Andrews, "the work of this Commission thus affects, and is affected by, the work of other Commissions in their study of the problems of Faith and Order. For both 'Faith' and 'Order' mean what they do within the context of a tradition or traditions. The matrix of these traditions is explicitly liturgical; the evaluation of these traditions must ultimately be 'Christological. . . tradition is both inevitable and primordial'."

C. The Theological Commission on Worship

This Commission, with its European, North American and East Asian sections, was established to "continue the work of the former Commission on Ways of Worship." The suggestion was made that it should "make a thorough-going theological examination of the place and function of worship in God's whole work of redemption, and its relationship to the whole life of the Church."

At the meeting of the Faith and Order Commission in Chicago in 1954, this theological approach was defined as including man's relation to his Creator, the concept of sacrifice, imagery and symbol, as well as several other more practical studies. The European section in particular has followed this theological line, studying worship in relation to the great doctrines of the faith — Creation, Resurrection, Redemption, Ascension — and is at present giving special consideration to these themes with reference to Sunday worship.

The American section is giving special attention to the relationship of worship to the world. It is focussing on the problems of liturgical communication to contemporary man, the analysis of the faculty of imagination in modern society, and the relation of biblical and church imagery to it. In referring to this, Professor Joseph Sittler, chairman of the American section, asked the Faith and Order Commission in 1960 "what does it mean for Christian worship that just at the moment when contemporary imagery is least understood, biblical hermeneutics becomes more symbolic. . . that just as men are becoming open again to the whole dimension of "things," christologies are becoming more angelic?" In order to test some of their preliminary findings, the American section arranged to have a number of lay-members present at its meeting in September 1960 to see from their own experience of the life of the churches what "they felt to be the problems, embarrassments, the unintelligible spots in Christian worship," and thus to "gain a much clearer idea of the relationship of their work to the average lay-member of the Church."

The Asian section has devoted its main energies to the problem of indigenization. Though it has not met as one group, the section has had national consultations in Japan, Philippines, Indonesia, and a series of three in India — the report of the latest in Bangalore in May 1960 being published under the title "*Worship and the Church's Mission and Unity*." Principal Russell Chandran, chairman of the section, told the Faith and Order Commission at St. Andrews in 1960 of some of the problems his group is dealing with: What is the real difference between the collective, but individualistic, worship of Hinduism as compared with the corporateness of Christian worship; How can the East's indigenous cultural and thought forms, which are part of God's creative work, be taken over by the Church; What are the appropriate symbols for Christian liturgical life and to what extent can Hindu symbols, for example of the relation between God and man, be used; To what degree does an exaggerated fear of syncretism impoverish the worship of the Asian churches; What is the proper theological understanding of the distinction between indigenization and syncretism?

D. *The Study Commission on Institutionalism*

The question of so-called "non-theological factors" was touched upon at the Edinburgh Conference in 1937 and again at the Lund Conference in 1952. "More than doctrine divides us," it was said. Increasing attention has been paid both within Faith and Order circles and in the theological world at large to the importance of social, cultural, political, racial, and even psychological factors in unity and disunity. Partly because of this the complexity of this field of study and the need for more specialized work on particular aspects of it has also been increasingly realized.

Against this background Faith and Order decided in 1955 to undertake a study of one such "non-theological" factor — that of institutionalism. The intention was to subject the organization of the churches to the same kind of sociological analysis that had been applied by sociologists to other institutions in other fields. Although Dean Walter Muelder and Professor Nils Ehrenström of Boston, the officers of this Commission, as well as the members generally, have been well aware that the institution of the Church must be viewed both theologically and sociologically, and accordingly several sessions of the Commission have been devoted to the inter-disciplinary nature of the question, their endeavour has been specifically and deliberately sociological. From this perspective they have chiefly focussed their attention on "the more flexible and socially relative patterns of the historical churches."

In the course of its work, the Study Commission on Institutionalism has undertaken projects which fall into two categories: analyses of the basic issues and illustrative case studies. In regard to the first, the purpose has been, not to deny the positive and constructive value of institutional forms, but "to help the churches become aware of perversions of patterns of life which may have a right and proper function" and to seek "to indicate especially those points at which commitment to forms of organization and other factors of a highly relative character create strains between churches, and stand in the way of unity."

The second category of work, the case studies, have illustrated in terms of particular inter-church relations and union schemes and negotiations the ways in which these institutional factors actually operate, and thus as the Programme of Work adopted by the Commission in 1958 declares, "with the historical churches as its primary data... to disclose those social aspects of the Church which contribute to disunity, and those which aid the cause of unity."

* * *

The object of the Study Commission on Institutionalism has been said to be that of "unmasking," of showing "how discrepancies between a church's profession of its own nature and its ways of work in the contemporary world create difficulties in the life of the whole Church."

Here again we see the concerted scientific attempt to "penetrate behind" the externals of unity and disunity and get at their roots, whether they be theological, historical, liturgical, or sociological. The ecumenical potentialities of this whole programme are not to be underestimated, for however slow and painful the process may be, it is preparing the way for that eventual doctrinal consensus, that "neo-patristic synthesis," as one Orthodox theologian has termed it, which is an ultimate precondition for the full manifestation of churchly unity for which the ecumenical movement works and prays. Professor Torrance's word about the new christological approach to the doctrine of the Church, which came out of the Lund Conference, might be applied to the whole Faith and Order aspect of ecumenical work; "If Faith and Order is prepared to undertake this task seriously, it will do something second only in theological importance to the Christology of the early Fathers or the Reformation. Should this be undertaken by Faith and Order, now operating within the World Council of Churches, it would give the

World Council of Churches an *ecumenical* significance parallel to that of the Ecumenical Councils.”¹

III. The St. Andrews New Look

If Lund 1952 and Evanston 1954 represent for Faith and Order a new look at its theological approach and the formulation of a new methodology, Newhaven 1957 and St. Andrews 1960 represent a new look by Faith and Order at itself and its ways of working. In the first case, Faith and Order *took* a new look ; in the second it was *given* a new look. Together they mean that Faith and Order is moving forward along a new way to and through the Assembly at New Delhi.

In response to a suggestion from the Executive Committee of the World Council of Churches in February 1957, the Commission on Faith and Order at its triennial meeting in Newhaven in July 1957, set up a special Committee on the Future of Faith and Order.

On the basis of several papers produced by its members and fully discussed by them, this Committee prepared a Future Report which was later revised and adopted by the Working Committee at Spittal, Austria, in 1959, considered by the Central Committee at Rhodes in the same year, finally discussed and approved by the Commission as a whole, and accepted by the Central Committee of the World Council of Churches, at St. Andrews, Scotland, in 1960.

It has three major headings.

A. *Scrutiny and re-assessment of the "functions" as set out in the Constitution of Faith and Order*

Recognizing that these traditional functions may eventually require “some change of emphasis, expression and arrangement,” involving ultimately a constitutional revision, the Report re-affirmed the Commission’s basic adherence to them in their present form. The most significant contribution to the ecumenical discussion was in the reconsideration of the first function, “to proclaim the essential oneness of the Church of Christ,” in regard to which the “strong conviction” was expressed that this “involves facing the question ‘what kind of unity does God demand of His Church’ . . . and for a ceaseless effort to know what obedience to that will means concretely.”

Out of this has come a definition of the kind of unity for which the ecumenical movement “must pray and work” :

“The Commission on Faith and Order understands that the unity which is both God’s will and His gift to His Church is one which brings all in each place² who confess Christ Jesus as Lord into a fully committed fellowship with one another through one Baptism into Him, holding the one apostolic faith, preaching the one Gospel, and breaking the one bread, and having a corporate life reaching out in witness and service to all, and which at the same time unites them with the whole

¹ T. F. TORRANCE, *Scottish Journal of Theology*, Vol. 6, No. 1, 1953.

² The word “place” here is used both in its primary sense of local neighbourhood and also, under more modern conditions, of other areas in which Christians need to express unity in Christ, e.g. all those engaged in a local industry.

Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."

This theological consensus on the nature of the unity we seek through the ecumenical movement, described by some one as "the ecumenical equivalent of the Lambeth Quadrilateral," stresses both the visibility and locality of that unity. In presenting it to the Central Committee at St. Andrews, Professor Henri d'Espine said: "By its very nature such a unity is visible, but it does not imply a single centralized ecclesiastical institution — which is very generally set aside as being undesirable. It is compatible with a large degree of institutional and liturgical diversity, but it is neither 'federal' nor merely 'spiritual'."

The definition has now gone to the churches for their consideration and will be under discussion at the Assembly at New Delhi. Professor d'Espine went on to say that the adoption of such a definition may involve a choice between different possible conceptions of unity and that the question is "are all the Member Churches of the World Council ready to make such a choice?" If they are ready to agree, it "would indubitably represent a step forward in the pursuit of unity"; if they are not, there is a danger of confirming the general impression that the ecumenical situation in this matter is one of "stagnation."

What seems clear is that this new definition presents both a new doctrinal question for consideration by the World Council of Churches, particularly in relation to the Toronto Statement of 1950, and one of the most crucial ecclesiological issues which the ecumenical movement as a whole has yet faced. (See Chapter I.I.A.1 and App. IX.)

Faith and Order in the period ahead has no more important theological task than to follow through this initiative which it has taken in the St. Andrews statement. Difficult as it may be to move forward in this treacherous area of dogmatic agreement on unity, to stand still would be finally to deny the affirmation of the Toronto Statement that "the Council exists to break the deadlock between the churches."

B. New work in keeping with the spirit and tradition of the Faith and Order movement

Faith and Order has traditionally carried on its work through special theological commissions which prepare reports for consideration at world conferences. In the course of the years, especially through the integration of the Faith and Order movement into the World Council of Churches, it has become evident that there are other undertakings requiring attention. Although they are not specifically indicated in the present constitutional terms of reference, they are in keeping with the spirit and tradition of the Faith and Order movement.

a) The first of these is in the field of *unity negotiations*. Though Faith and Order is constitutionally excluded from formulating union schemes or telling the churches what they ought to do, it has had an indirect role in creating a favourable atmosphere for church union and in stimulating individuals and churches to enter into union schemes. The so-called Future Report (see *Work Book*, Chapter I.D) therefore suggests that the time has come for Faith and Order "to take a far

more active attitude towards the various plans for unity without itself, of course, ever being the sponsor of any specific plan."

The first encouraging experiment in this field was the visit to Madagascar in the autumn of 1959 on the invitation of the Church Union Committee of North Madagascar, of Dr. Norman Goodall and Dr. Keith Bridston, Secretary of the Commission. The Commission on Faith and Order in 1960 in approving this pilot visit expressed the hope "that this readiness to render any assistance called for" in providing such consultative help for union committees "will become known to the churches."

b) The second area of new work has been in the development of "*regional work and other meetings* which are less than fully comprehensive Faith and Order conferences." By an action of the Working Committee at Davos in 1955, which was endorsed by the Central Committee in the same year, the Faith and Order Constitution is now interpreted as permitting meetings which are not based on invitations "addressed to Christian churches throughout the world."

The "indigenization" of Faith and Order regionally and nationally has been one of the most striking developments in recent years. National conferences of this kind have been held in New Zealand in 1955, in India, Indonesia, Philippines and Japan in 1957, and, on a larger scale, the North American Faith and Order Conference at Oberlin in 1957.

The creation of departments of Faith and Order in some National Councils of Churches has also been an encouraging sign of the local rooting of the Faith and Order movement.

Inter-confessional consultations have been a notable new development in Faith and Order work. A Lutheran-Reformed consultation with representatives from most of the European countries has been meeting regularly in the past few years. In 1959, on the occasion of the World Council of Churches meetings, a Faith and Order Consultation was held at Kifissia, Greece. The papers presented at the meeting, which was made up of equal numbers of Orthodox and "non-Orthodox" theologians, appeared in the *Ecumenical Review* and have since been published as *Orthodoxy ; a Faith and Order Dialogue*. (1960.)

It is anticipated that similar inter-church and inter-confessional dialogues will be organized under Faith and Order auspices in the years ahead.

c) The third area of new work has been the *fostering of closer relationships with Christians outside the membership of the World Council of Churches*. One of the basic principles of the Faith and Order movement is to draw churches out of isolation into conference. The Future Report (see *Work Book*, Chapter II.D) mentions particularly two groups who have shown an interest in Faith and Order activities and who, it is felt, are ready to enter into common study with the World Council of Churches through Faith and Order. They are the Roman Catholic Church which, though for various reasons difficulties exist "to hinder any official or clearly defined relationship," has yet shown a special interest in Faith and Order and whose "theologians have made important contributions by their writings to the discussion of Faith and Order issues." The second group is made up of other churches outside the membership of the World Council of Churches; they are "very diverse entities," but "many of them are ready to enter into common study

with the World Council of Churches and to meet in personal contact in various countries and regions.”

d) The fourth of these new areas of work is *the extension of the observance of prayer for Christian unity*. Though it remains tragically true that even in prayer Christians do not find themselves fully united, the Week of Prayer for Christian Unity, January 18 to 25, which is supported by the Commission on Faith and Order, is being ever more widely observed in all parts of the world. The practice in recent years of using the same themes, biblical texts, and collects in the prayer leaflets issued by Faith and Order, and those issued in the Abbé Cou-
turier tradition from Lyon by the Association Unité Chrétienne, also offers a heartening earnest of those “great and precious promises” which belong to all Christians together and transcend all of their differences and divisions, however deep and ancient. Through prayer that ultimate unity is proleptically experienced and practised.

IV. Organizational Consequences

In 1948 the Continuation Committee of Faith and Order became the Commission on Faith and Order of the World Council of Churches. Through decisions reached at the Lund Conference in 1952 and the Evanston Assembly in 1954, Faith and Order was fully integrated into the Council as a Department of the newly organized Division of Studies. The Future Report makes some specific suggestions for ensuring that the cause of unity should be “at the very heart of the life of the World Council of Churches and penetrate all its activities.” These proposals for bolstering the position of Faith and Order and strengthening its resources include provisions for reviewing its structural position in the organization of the World Council of Churches and for giving it opportunity to report regularly to the Central Committee on current issues and developments in the field of Christian unity, re-establishing Faith and Order World Conferences, and enlarging the staff and increasing the budget of the Commission. They also make provision for enlarging the membership of the Commission from 100 to 120, thus enabling it to be more fully representative both confessionally and geographically.

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Conclusion

The period from Lund and Evanston to New Delhi has been one of profound change for the Faith and Order movement. The movement has been immeasurably strengthened by its incorporation into the World Council of Churches and by its becoming a fully integrated part of this manifestation of the ecumenical movement which it helped to found. At the same time adjustments are continually being made to the new situations in which Faith and Order finds itself, both because of the new theological climate of this era and because of the transformation which is taking place in the ecumenical movement as a whole. The “New Look” of Lund, through which a new methodological approach to the theological foundations of unity and disunity was initiated, as well as the “New Look” of St. Andrews, whereby the place and function of Faith and Order as a part of the World Council was clarified, give reasons for hope that the long and rich tradition of the Faith and Order movement will not only be preserved but renewed and strengthened for the

fulfilment in the new situation of its traditional pioneering role in promoting the unity of Christ's Church.

The movement has been characterized by a "burning zeal" and a deep passion and a sense of urgency for manifesting the oneness of Christ so that the world may believe. The Report on the future of Faith and Order declares: "It has been characteristic of Faith and Order to recognize that patience and thoroughness are needed for this task. But it is also necessary to recognize that in such matters we are not entirely free to proceed at our own pace, that events are forcing upon us various kinds of . . . unity which leave unfulfilled many of the central requirements of the Church's life. There is therefore need for a proper sense of urgency lest we lose the time that God gives us."

B. DEPARTMENT OF CHURCH AND SOCIETY

Introduction — The New Situation after the Second Assembly

The Second Assembly of the World Council of Churches at Evanston in 1954 was a landmark in ecumenical study on social questions, both with regard to the content of ecumenical thinking and to the organization of the continuing work. The Assembly not only reaffirmed the views of the First Assembly at Amsterdam on the subject of "The Responsible Society," but went far beyond them in seeking to relate this idea to actual social problems. Evanston opened up new lines of study, especially in relation to the social questions which the Church in Asia, Africa and Latin America was confronting, and this has meant that the previous programme of the World Council of Churches in this field has been greatly expanded. By establishing the Department on Church and Society within the Division of Studies the Assembly delineated organizationally the concern of the World Council for social questions and assured that the Assembly's own statements on social questions would be followed up.

The newly created Department on Church and Society was able to begin its work almost immediately after the Assembly, not least because of the appointment of Professor Egbert de Vries (Holland) and Mr. Denys Mumby (United Kingdom) as Chairman and Vice Chairman respectively of the Department. These two ecumenically experienced laymen have not only contributed generously of their time to the planning and organization of the work, but during the last six years through their writings on the theological and ethical issues of ecumenical social thought made a unique and a pioneering contribution to ecumenical literature in this field. Under their leadership ecumenical study on social questions has continued to follow the creative example of the pioneers of the Life and Work Movement.

I. The Follow-Up of the Evanston Report on Social Questions

In accordance with the suggestions made at the Assembly, the staff proposed that the follow-up of the Evanston Report on social questions should include:

(i) a discussion of the meaning of Responsible Society in relation to certain national and international problems ;

(ii) a specific long-range study of the problems of rapid social change in Asia, Africa and Latin America.

Plans for a study programme on both these themes were presented to the first Departmental Working Committee at Davos, Switzerland, in 1955. The Working Committee in turn presented its recommendation to the Central Committee meeting at Davos in the same year which authorized the programme.

A. The Study Conference on Responsible Society 1956

The post-Evanston discussion of the Responsible Society took the form of a regional study conference on "*The Responsible Society in National and International Affairs*" held in Arnoldshain, Germany, in July 1956. The conference, which brought together 65 theologians and laymen from business, government, agriculture and law, largely from Europe and the United States of America, discussed the meaning of the Evanston Reports on social questions and international affairs, as they affected the churches of these regions. For the first time since 1948 there was a substantial representation from Czechoslovakia, Hungary and East Germany. Sir Kenneth Grubb (United Kingdom) and Professor de Vries served the Conference as co-chairmen. The conference was divided into two working groups, one on International Affairs and the other on Social and Economic Affairs. This latter group in its report called attention to the situation of fundamental social economic change confronting the Church and individual Christians and consequently to the need to rethink previous conceptions of Christian Social Responsibility. It pointed out that all social and economic systems are in a state of flux and on trial, and cautioned Christians against standing on the old economic and social battle lines. The report also pointed out that while Christians cannot be ethical relativists they had yet to avoid the temptation of settling on a "Christian" social ideology and at the same time, any tendency to adopt a 'restorationist' attitude with regard to the old and familiar structures. The report also declared that the new social situation called for a re-statement of the significance of the Bible for social decisions and social change.

The report then went on to outline five specific aspects of the changing social situation :

- (i) The problems of a dynamic society ;
- (ii) Areas of rapid social change in Asia, Africa and Latin America ;
- (iii) Christian responsibility in relation to the State and voluntary groups ;
- (iv) The worker and modern industrial problems in relation to the Church ;
- (v) The farmer and the problem of rural population in a changing society.

This regional study conference proved significant in directing attention to the world wide nature of social change and in establishing the connection between the idea of the responsible society and the Christian attitude to change. In pointing to the dynamic social situation confronting Christians everywhere the conference went beyond the scope of the Evanston Report.

B. The Launching of the Study on "Our Common Christian Responsibility Towards Areas of Rapid Social Change"

While the Department was collaborating with the Churches Commission on International Affairs in the Conference on Responsible Society, it was also

concentrating on preparations for a three-year ecumenical study on the problem of rapid social change in Asia, Africa and Latin America. The first plans were drawn up in the latter part of 1954, and early in 1955 the staff was ready to make definite proposals for a study project on the theme "Our Common Christian Responsibility towards Areas of Rapid Social Change." In April and May 1955 a staff visit was made to West Africa to check the reality of the programme in discussion with churches and Christian groups in some of the countries most immediately concerned. In July 1955 the Working Committee outlined a programme and a plan of action for the study which was subsequently approved by the Central Committee. Later in the year a gift of \$100,000 made it possible to put the work in hand on a scale commensurate with plans envisaged by the staff and Working Committee. The interest aroused by the study stimulated contributions from many churches, so that it is estimated that a total of \$250,000 in all has been given for the work. This has made possible the extension of the programme from three years to five years.

II. The Rapid Social Change Study 1955-1960

A detailed account of the organization and development of the study was submitted as a "Progress Report" to the Central Committee meeting at Nyborg Strand in 1958, but since then further significant developments have taken place.

A. *The Purpose and Scope of the Study*

The purpose and scope of the study was expounded in two statements published in 1955 and 1956. These statements declared that the Church was being challenged by the effect of rapid social change in four major areas :

- (i) Political independence and nationalism ;
- (ii) Industrial and urban development ;
- (iii) Rural and village life ;
- (iv) The impact of the West.

These were made the subjects of specific study which, as it proceeded, defined them more sharply and gathered under these heads many new issues. The four main themes, however, provided a working framework for the enquiry and helped the churches to see the dimensions of their concern. In all these areas the churches readily perceived that they faced issues which required radical rethinking or even new thinking about the Christian understanding of the life and mission of the Church.

B. *Organization of the Study*

The study has been carried out internationally, regionally, and nationally. The *international* programme has mainly consisted of publications on the issues of social change, numerous consultations on the development of regional and national projects, and a constant review of the progress of the study in various regions. This was the responsibility of an international staff of four persons, including one staff consultant for the work in Africa and another for a study in Asia. The staff was directed by a Working Committee which, enlarged by the addition of 25 special consultants, has met annually to review the progress of the

work and to make plans for each ensuing year. This Committee was also responsible for the planning of the international study conference at Thessalonica (1958) which formally concluded the study.

The *national* programme consisted of three study projects in three countries of Asia (India, Japan and Indonesia), seven countries of Africa (Liberia, Ghana, Cameroun, Northern Rhodesia, the Union of South Africa, Kenya and Nigeria), and two areas of Latin America (Brazil and the Region of the River Plate). Study groups were also organized in two areas of the Middle East (Lebanon and Egypt), but because political upheaval frequently disrupted the plans, these groups were only able to achieve partial results. Subsidiary work was also organized in many other areas, while publications and reports produced for the study were circulated to hundreds of interested people throughout the world.

The *regional* programme was developed mainly in Asia where a series of consultations on rapid social change helped to bring together the results of the national studies and at the same time to sharpen the issues confronting Asian Christians. These Asian consultations were held in conjunction with the meetings of the newly formed East Asia Christian Conference and contributed significantly to the concern of that new regional ecumenical body for the witness of the Church amidst social change. (See Chapter VII.)

It has not so far been possible to hold an African regional consultation, mainly because the churches in Africa have been engaged in organizing themselves into an All Africa Church Conference. The study of social change was, however, included in the programme of the inaugural meeting of the Conference at Ibadan in January 1958. At the time of writing an All Latin American Consultation on Social Questions is anticipated for July 1961 in Lima, Peru. (See Chapter I. I. E. 4.)

C. The Programme in the Countries of the West

The churches in the West have a vital responsibility for meeting the challenge of rapid social change in Asia, Africa and Latin America, since they have helped to bring it about. In spite of this it has not been easy to secure interest in the study of these subjects. Among the reasons for this the following may be noted :

- (i) The separation in the West between the Christian concern for national social questions and the concern of the churches for world order ;
- (ii) The all too common feeling that western missionary agencies carry the main responsibility for the western Christian concern for developments in Asia, Africa and Latin America.

A number of useful discussions have none the less taken place in Europe and the USA of which two call for special mention :

- (i) A consultation on the "Specific European Responsibilities in Relation to Africa and Asia" was held at Odense, Denmark, in July 1958. Nearly 100 laymen and church leaders came together in this meeting to discuss the task of the European churches in relation to social change.
- (ii) The American churches considered these questions at the World Order Study Conference at Cleveland, Ohio, in November 1958.

A report of one of the study commissions at the Cleveland Conference dealt with the problem of the "Overseas Areas of Rapid Social Change."

The reports of these meetings did not receive the attention they deserved. The apparent complacency of the nominally Christian West on these questions might not only be said to have justified the study more than anything else, but also to have emphasized the necessity of finding ways and means by which the provincial and isolationist thinking of so much of the Christian West might be overcome.

D. The International Study Conference on Rapid Social Change, Thessalonica, July 1959

This conference was called to draw together the results of the various national and regional studies, and to reach ecumenical conclusions about the task of Christians and of churches in relation to the problems of rapid social change. In several ways this was the culmination of the previous four years' work, and the findings of the conference represent the first substantial ecumenical agreement on the issues of social change. 145 people took part in the conference, half of that number being from Asia, Africa and Latin America. The majority of the participants were laymen, economists, businessmen, labour leaders, sociologists, educators, and students of social problems. Professor de Vries served as chairman of the conference.

The theme of the conference, "Christian Action in Rapid Social Change: Dilemmas and Opportunities," was considered under three sub-headings:

- (i) Man in rapid social-cultural change;
- (ii) Christian responsibility in economic development;
- (iii) Christian responsibility in political action.

The conference was divided into three working sections each of which considered one of these topics. The report of the conference, a 105-page booklet, has been published in English, French, German and Spanish, and it has proved to be a useful study document. The first English edition of 10,000 copies has been completely distributed and a further edition of 3,000 copies has been printed.

There is little doubt that attention has been attracted to this meeting because it was the first international Christian discussion of social problems in which the churches of Asia, Africa and Latin America were equally represented numerically with the churches of the West. In this respect it opened a new era not only in ecumenical social thinking, but in ecumenical work generally.

E. The Summary Volumes of the Study and the Final Report to the Assembly

The Rapid Social Change Study has formally concluded with the publication of two books, "Man in Rapid Social Change" by Professor Egbert de Vries, and "The Response of the Churches to Rapid Social Change" by Paul Abrecht. These represent personal attempts to appraise the problems of rapid social change and to World Council's study of them. Both volumes are being published in the United States and in Great Britain in December 1961. A report prepared by the Officers and Staff responsible for the study on its result, and the conclusions to be drawn for the life and work of the churches, will be presented to the Third Assembly of the World Council of Churches.

F. A Brief Evaluation of the Results of the Study

It is too early to make a definite statement on what the five years' programme of study has accomplished. Certain points, however, are already clear :

(i) The study has strengthened the conviction of the churches that the Christian response to rapid social change is basic to the life of the Church today. That was not self-evident when the study began. Furthermore, for most of the churches in Asia, Africa and Latin America participation in the study has meant a considerable rethinking of their traditional attitudes to the task of the Church in society. As the Working Committee declared in its report to the Central Committee at Nyborg Strand in 1958, "We can see that this study has been welcomed in churches throughout the world, often in places where a response to the initiative of the World Council might have been least expected... It has led to further requests for help in promoting still greater activities. It has challenged churches throughout the world in many different ways... We are clear that one of the points at which God is acting in His Church is where Christians become alive to the social changes of our time."

(ii) The methods used in the study have emphasized once again the important role of the laymen in working with theologians to discover the meaning of Christian witness in society. This programme has provided a continuous dialogue between social scientists, theologians and men and women with practical experience in many spheres of life. The study has made it clear that this dialogue must continue and many of its fruits are already visible.

(iii) The study has also shown that all spheres of the Church's life and therefore almost every concern of the World Council of Churches are involved in the challenge of social change. Evangelism, the role of women, the witness of youth, the witness of the laity, the problems of Faith and Order, the enterprises of inter-church aid and service, must be reviewed in the light of dynamic social change. The study has revealed that the churches are far behind developments in society in their thinking about Christian responsibility. Perhaps the most important result of the study is its exposure of the enormous gap between the Church's understanding of its responsibility and the demands which are being made upon it at the present time.

(iv) The study has not resulted in any brand new theological insights, it has rather led to a testing of ecumenical social thinking and its interpretation in relation to social problems which have not hitherto been examined in the light of Christian social ethics. The study has nevertheless revealed certain theological issues about which there is as yet little ecumenical consensus. The most difficult issue at the Thessalonica conference, for example, arose from the Christian interpretation of nationalism and economic development. Ought Christians to regard these events as part of the Providence of God? Many Christians in Asia and Africa regard these developments as good and seek theological justification for them as evidence of God's destiny for men. Other Christians feel that there is a danger in this line of thinking, and they stress the ambiguous quality of all social change and the new evil which arises with the new good. Such questions have not been answered in the study, but they have been posed more sharply and strongly as a result of it.

(v) The study has raised serious questions about the structure of the Church and its capacity to respond to the challenge of change. Most churches and Christian

Councils are not yet organized to carry out effective study and action in regard to these problems of social change. They must seriously think of the significance of social change for all aspects of their own life. There is a great sociological gap between the churches and the world in which they live.

This also applies to the relationships between the churches themselves. They have scarcely begun to think about these problems and have as yet very little agreement about their common witness across national and regional boundaries.

(vi) The study has also made clear that there are today practically unlimited opportunities for the Church to witness to the Gospel amid social change. It would be unwise for the Church to try and do everything at once. Some plan of action, a strategy of work and study, is required. It is urgently necessary to select some priorities and to concentrate attention upon them during the coming years. This sense of over-all purpose and method can be combined with a great deal of freedom of action and method in local undertakings. It does not mean centralization of organization and authority, but it does mean a unity of purpose and agreement about the fundamental Christian concerns at certain important points.

(vii) The study has also revealed that the churches desperately need each other. The work of mission cannot go on in Asia or Africa today unless a real understanding is built up between the Christians of the West and the Christians in Asia and Africa. Yet there have been evidently too few occasions for these churches to meet together and discuss carefully the questions which divide them or which bring tension and conflict in the Church. As the study has proceeded it has become apparent that social and political change are dividing the Church and there is little indication that adequate measures are being taken to deal with the causes of distrust and disagreement.

(viii) It is also plain that in some form or other the investigation of rapid social change in Asia, Africa and Latin America must continue as a part of the World Council's study programme. Christian understanding of this era of change is only just beginning. The rapid social change study of the last five years has been but a very preliminary introduction and examination of an exceedingly complex problem and it deserves and requires follow-up in the churches and in the ecumenical movement.

(ix) The study has directed attention to the urgent need for a wide scale programme of education and action in all the churches. Such a programme would call for the use of the reports of the study and the various surveys which have been made, to inform the individual church members about the meaning of their witness in relation to the problems of social change. So far only a relatively small group of church members has been involved in the study, but now plans must be devised to carry the discussion further and to stimulate action in the local congregations and parishes.

III. The Secretariat on Racial and Ethnic Relations

The Evanston Assembly authorized the implementation of its report on racial and ethnic tensions (inter-group relations) through the establishing of a Secretariat to work with the churches in study and action on the causes of racial tension and conflict. During the last five years several attempts have been made

to establish such a Secretariat. At one time it was thought that a race relation consultant might be placed within the Division of Ecumenical Action. In order to explore this possibility and to define the function of such a consultant, Dr. J. Oscar Lee, Director of the Department of Racial and Cultural Relations of the National Council of the Churches of Christ in the USA, was invited to make a survey by visiting five areas of Asia and Africa where the churches are beset with problems of race conflict and discrimination. On the basis of his report new efforts were made to secure funds to establish such a Secretariat. These proved unavailing and the matter was referred back to the Division of Studies and the Department on Church and Society. (See Chapter III.II.)

In the latter part of 1959 the Rev. Daisuke Kitagawa was asked to make a preliminary survey of the situation of race relations in the United States of America with specific reference to the possibilities in which the Department on Church and Society might deal with the problems arising out of racial and ethnic tension. At its meeting in St. Andrews, Scotland, August 1960, the Department decided to set up a Secretariat on Racial and Ethnic Relations. It also decided that a part of Mr. Kitagawa's time should be allocated to this work on the understanding that proposals for a full budget for such a Secretariat would be presented at the Assembly. Mr. Kitagawa officially began this new work in the latter part of 1960. Since then he has made a two months' visit to East and Central Africa on behalf both of the race and rapid social change studies. As this book goes to print, preparations are in hand for a consultation of experts on Church and Race Relations to be held in April 1961 in Geneva, which will draft recommendations for action by the Assembly itself and for the future programme of the Secretariat.

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IV. The Significance of the Department's Work between Evanston and New Delhi

Certain possibilities and problems in ecumenical study on social questions have emerged in the course of the Department's work during the last six years which point to the need for consideration by the Assembly of certain changes in the organization and presentation of such a study in the years to come.

At its meeting in St. Andrews the Working Committee had no suggestion to make of any major changes in the charter of the Department. Such changes as it proposed were mainly of a minor editorial nature. The Committee is convinced that the present structure whereby the Department is located within the Division of Studies gives ample scope for the development of ecumenical work on social questions. The Committee approved of the Department's efforts to expand its publications programme and to make wider use of its bulletin "Background Information on Church and Society" for stimulating thinking on social questions and to help the churches and Christian social workers keep abreast of current social trends. The Committee nevertheless recognized certain problems which have appeared in the course of the ecumenical study programme, which indicate the need for constant review of the organization and the planning of the World Council of Churches' work in this field. Three such problems have been discussed in recent meetings of the Working Committee and of officers and staff.

(i) The lack of effective cooperation and inter-change between the World Council's study programme on Church and Society and the programmes of different

national councils of churches or denominations in this field. This appears most clearly in the lack of response in many countries to the World Council's work. There are many reasons for this. Some denominations have practically no work in this field, others have programmes which are so constructed that it is difficult to relate them to world wide ecumenical study. In other instances the programmes of national councils are concentrated on domestic issues which have very little relevance outside the council itself. In still other cases, as for example in Europe, there is no cooperation within the region between the different church or national study programmes, so that it is very difficult to keep abreast of the specific developments in particular countries. The pattern of study on social questions throughout the world is disparate, greatly varied, and often conflicting in its definition of aims and methods. It is not surprising that one of the urgent needs is for a more common understanding of the ecumenical requirements of study locally, nationally or internationally. Until this has been achieved the churches will continue working at cross purposes and will fail to help each other. This situation partly reflects certain basic differences about the task of the Church in relation to social problems, but it chiefly reveals an institutional disjointedness in all spheres which calls for careful examination.

(ii) The Department on Church and Society itself faces some difficult choices in the future. In view of the addition of a Secretariat on Race Relations it might be argued that other secretaries should be added at the same time — for social work, industrial and urban life, rural and village life, political studies, etc.

There is no doubt that the work of the World Council of Churches must expand in the coming years if the Member Churches are to be served. The questions arise as to the principles on which such an expansion should take place, whether it is now possible to begin to define some of the categories of expansion, and to indicate in what direction the study should now move.

There is continual pressure on the World Council to add new topics to its concerns in this field. The Assembly might well give attention to the direction which the study ought to take, the work which ought to become part of the permanent programme of the Department, and to what must be considered temporary and contemporary.

(iii) The third problem arises within the World Council itself. The rapid social change study has manifestly shown that the work of the Department on Church and Society is germane to the work of all other Departments. This constitutes a problem partly of staff time and partly of isolationist tendencies in the life of the Department itself. The problem is also one of theological and sociological outlook. There are important differences of point of view in different areas of ecumenical work which have not as yet been resolved. Some of these have their origin in the historical and traditional patterns of work, for example between Faith and Order and Life and Work. Some are more modern and relate to new theological concepts which have been accepted by one or another section of ecumenical study or action. Here is an interesting field of discussion and relationship which not only deserves more attention than it has yet received, but is of great importance in shaping the future of the work of the Department on Church and Society and perhaps of the World Council as a whole.

C. DEPARTMENT ON EVANGELISM

Introduction

The opening sentences of the Report of Section II to the Second Assembly of the World Council of Churches at Evanston 1954 read: "Jesus Christ is the Gospel we proclaim. He is also Himself the Evangelist." (See *Evanston Report*, p. 98.) The statement went on to describe evangelism as essentially the participation in Christ's own mission. "To evangelize is to participate in His life and in His ministry to the world." (See *Evanston Report*, p. 99, paragraph 3.) This implied that evangelism was no longer to be regarded as simply dependent on the initiative of the churches or of Christian groups. Evangelism rightly understood in the Biblical sense of the word is not an option which the churches may accept or reject. It is an obligation laid upon them by the Lord Who is Himself the Evangelist. Similarly to participate in Him through Word and Sacrament is at the same time to take part in His service to the world. This means that evangelism can never mean the winning of members for the maintenance or extension of one's own church or group (for that would be a turning on the part of the churches of evangelism into a "self-demonstration"). The purpose of evangelism is that Jesus Christ should achieve His Purpose with men. The essential motive of evangelism is not a desire for human advantage, but the hope that our Lord Jesus Christ will fulfil His purpose through the evangelist. If this understanding of the Biblical meaning of evangelism is right, then it may be said that there is a real sense in which evangelism may be described as *hope* translated into action. Evangelism springs from hope in Jesus Christ, and its aim is to lead men to a living hope through faith in their Lord. (I Peter, chapter 1, verse 3.)

This hope can only be fully experienced and fully expressed in the fellowship of believers, that is, the Church.

I. The Content of Evangelism

With this Biblical-theological definition of evangelism as a basis, the Department on Evangelism in the years after Evanston worked mainly on the question of the *content* of evangelism. Questions of method, though by no means ignored, assumed therefore a secondary importance. It was recognized that the many difficulties associated with evangelism are due not so much to the failure to find the right approach (method) as to an inadequate understanding of what evangelism really is in the Biblical and theological sense. Characteristically enough, such a Biblical and theological study focussed attention on the position of the Church in all this. It was seen that the carrying out of the practical task of evangelism gave rise to criticism of the present state of the churches. This criticism resulted in a call for the renewal of the churches and for an examination of the way, and of the extent to which, their structure should be changed.

These two questions of the nature of evangelism and of the structure of an evangelizing church, have dominated the discussions of the departmental Working Committee on Evangelism at all its annual meetings since Evanston.

II. The Development of the Discussion

a) The first meeting of the Working Committee was held in July 1955 at Davos, Switzerland. In addition to the problem of "the Church's ministry of healing and its place in the evangelistic task," the Committee dealt with two questions: "A Theology for Evangelism" and "Evangelism and Changes in the Life and Structure of the Churches." This work culminated in a consultation organized at Bossey by the Committee in March 1958, with the purpose of drawing up a study document based on the following illuminating questions:

(i) What is our authority for evangelism? What authority do we have for intruding into other people's lives? What "credentials" must the Church have as evidence of the fact that it actually possesses the authority which it claims to have? What is the urgency of evangelism in relation to the work of Christ among men, in relation to death, in relation to the final end?

(ii) What are the true dimensions of evangelism? In what terms should we think of evangelism's threefold witness: *kerygma*, *koinonia*, and *diakonia*?

(iii) What does the dilemma of the evangelist mean for the content and method of his work? The dilemma consists in the following: ultimately Christ alone is the Evangelist, not man; yet men feel the duty to evangelize. How does one plan to do something which ultimately one does not do; and what does this mean for the method of evangelism? What methods of "successful" evangelism should *not* be used because they are incompatible with the Gospel?

(iv) What changes in the structure of church life are required by the task of evangelism today?

The document was completed under the guidance of the Rev. Dr. D. T. Niles, the Secretary of the Department, and of Canon Theodore O. Wedel, Chairman of the Working Committee, and was published in draft form under the title of "A Theology for Evangelism." A year later, at the meeting of the Working Committee in Spittal, Austria, the document was revised and subsequently printed under the title "A Theological Reflection on the Work of Evangelism." The document, which is nearly 50 pages long, contains five chapters:

- I. The Gospel and Man
- II. The Authority and Urgency of Evangelism
- III. The Wider Dimensions of Evangelism
- IV. The Structure of Church Life
- V. The Dilemma of the Evangelist

By the end of 1960 nearly 32,000 copies of this document had been distributed in English, mainly in the United States of America, 1,500 in German (a new edition had to be printed in this language), and 330 in French.

b) The Department on Evangelism organized a second consultation at Bossey in 1960. At this the implications of the basic theological work for the contemporary evangelistic task were worked out. The subject of the consultation was "The Relationship between Revival within the Church and the Communication of the Gospel to the Outsider." This subject has provided a prologue for many years of study.

The consultation, which was made up of many distinguished workers in this field, including Dr. Billy Graham, concentrated its attention on the following main questions :

(i) Evangelism and Patterns of Church Life.

The patterns of church life and the act of evangelizing affect each other. How does the proclamation of the Gospel create and reform the pattern of church life ? To what degree do existing patterns of church life affect the act of proclamation ?

(ii) We speak of "revival" and "renewal" in the churches. To what are we revived and renewed ?

(iii) We speak of "effective" evangelism. Can evangelism be measured as "effective" by definite standards ?

(iv) We speak of "those outside" the Church. Who are "those outside" ?

It will be seen from this that discussion centred around two distinct concepts of evangelism :

(i) that which is largely based on the historical development of evangelism from the Revival movements ;

(ii) the more modern concept of evangelism that is still being worked out. This concept derives from an endeavour to understand the whole social environment of the individuals to whom the message is addressed.

The consultation not only provided an opportunity for the participants who are working on the basis of one or other of these concepts, to come to know each other better, but served to develop further the concepts themselves. This consultation, it is expected, will pave the way for further personal contacts which will help to deepen and enliven understanding of this subject. The consultation, which met under the chairmanship of the Rev. Tom Allan of Glasgow, revealed that the Department on Evangelism is well fitted for its role, not only of bringing together people of different theological positions, but for providing a place in the Ecumenical Movement where representatives of "evangelical" church groups can make their contribution.

On the basis of the suggestions and provisional findings of these two consultations of 1958 and 1960, the Working Committee of the Department on Evangelism proposes to concentrate mainly on the two following subjects for study :

(i) A long-term study on the relation between "*Church and Gospel in Evangelism.*"

(ii) A study on "*The Missionary Structure of the Congregation.*"

In view of the proposed integration of the International Missionary Council and the World Council of Churches it has become necessary to define clearly and boldly the relationship between Mission and Evangelism. The Department on Evangelism welcomes this proposed integration as likely to provide a strong stimulus to the missionary work of the churches all over the world.

III. Publications

Although the Department has had to contend with staffing difficulties it has been able to continue its work in publications. In view of his commitments in

Asia, the Rev. Dr. D. T. Niles, who was part-time Secretary of the Department between 1954 and 1959, was only able to devote about three months a year to the work in Geneva. The Director of the Division of Studies, the Rev. Dr. Robert S. Bilheimer, shouldered a great deal of the burden of responsibility for the Department's work. In March 1961, the Rev. Dr. Hans Jochen Margull was appointed full-time Secretary of the Department.

In continuing the series of surveys edited by Dr. D. T. Niles, "World Evangelism Today," the following papers have been published :

Resurgent Religions, 1957	by S. Kulandran
Evangelism in Latin America, 1957	by R. Obermuller
Evangelism in Germany, 1958	by H. H. Ulrich
Evangelism in the United States, 1958	by G. Sweazey
Evangelism in Politics, 1958	by Ph. Maury

(The last four of these papers were also published in German.)

In January 1956, publication was started of a "Monthly Letter about Evangelism." It has since been published in English, German and French ten times a year. The Letter, usually from 3 to 6 pages in length, helps to make known to a wider circle of interested people some of the important experiments in evangelism which are being undertaken. It is an attempt, albeit in view of the shortage of material an inadequate one, to describe new ways in which the Gospel is being proclaimed today.

This Monthly Letter, copies of which have been distributed free of charge, has dealt with the following subjects among others :

Industrial Evangelism	by H. Ochsenbein
Missionary Campaign for a Whole Continent	by A. Walker
Pressures on the Evangelist in an Area of Rapid Social Change	by E. Castro
The Church becomes Good News, an experiment in East Haarlem/New York	
Modern Evangelistic Methods in an old Parish of Rotterdam	by G. Veldhuizen
Letter from a Roman Catholic Priest about his work among industrial and mining workers in Belgium	
Visitation service (Strasbourg)	
Monthly Talk on the Reeperbahn, Hamburg	by D. Kaiser

The Working Committee is extremely glad that the Department has a full-time Secretary again after such a long period when it has only had the service of a part-time Secretary and for many months has not had any Secretary at all. Although in the period after Delhi the Department will remain a Department of the Division of Studies it will be represented in the new Division of World Mission and Evangelism.

Conclusion

The Department will have a continuing responsibility after the Third Assembly for defining more clearly the findings of the Biblical and theological studies

undertaken thus far, for assembling additional material on the questions of method in evangelism, and for working them out in greater detail.

It will also seek to involve an increasing number of competent people in its work and at the same time seek to make sure that the results of their study and discussions are made available to a much wider circle of people. The Department recognizes that judged simply in the light of its avowed purpose and task outlined above it has fallen far short of many of its aims. It is none the less determined through intensive study work to seek to mobilize the churches and congregations to that obedient, devoted, rightly understood and responsible evangelism which derives from the recognition "that Jesus Christ is the Gospel we proclaim. He is also Himself the Evangelist."

D. DEPARTMENT ON MISSIONARY STUDIES

Introduction

Since the Evanston Assembly in 1954, the Research Department of the International Missionary Council has functioned as an integral part of the Division of Studies of the World Council of Churches. Apart from its own programme, the Department has sought to encourage and to coordinate missionary research by others and has cooperated in various ecumenical studies undertaken by the Division as a whole (for example that on the "Lordship of Christ over the World and the Church"; Chapter II.III), or jointly sponsored with others (for example the study on "The Place and Use of the Bible in the Living Situation of the Churches," which is being conducted mainly under the auspices of the United Bible Societies; Chapter II.V). During the period under review, the Department itself has been engaged in three long term research projects.

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I. The Study of the Word of God and the Church's Missionary Obedience

At the International Missionary Council Assembly in Willingen, 1952, the group to which had been assigned the task of studying theological issues relating to the missionary obligation of the Church found that, in spite of all the preliminary work done and in spite of their own discussions, far more study would be necessary before an adequate theology of missions could be re-formulated. Consequently the Assembly received, but did not adopt, this group's report. Certain specific problems were listed by the Assembly for further study. In the rapidly changing world of today the developments which have taken place since that time have emphasized the need for a new statement of the theology of mission. These developments have taken place within the life of the churches of Asia, Africa and Latin America, in their relationships with western mission boards, and also in the political circumstances amid which the missionary enterprise has to be carried out. The churches in Asia are showing an eager concern, especially through the East Asia Christian Conference, to take their full part in the world mission of the Church. It is now recognized that the home base of mission is wherever the

Church is to be found. At the same time the swift development of inter-church aid operations on a world scale has posed far reaching administrative questions to the missionary societies in the West. (Chapter IV.V.)

(a) Several steps have been taken in pursuance of this study

such as the publication of the international Missionary Council Research Pamphlets entitled "Towards a Theology of Mission" by Wilhelm Andersen, and "Out of Every Nation ; A Discussion of the Internationalizing of Mission" by the Rev. R. K. Orchard, the writing and circulating for comment of various exploratory papers, and the holding of certain small conferences. The need for such a study was in some ways emphasized by the difficulty experienced in attempting to formulate a precise delimitation of the subject. If the mission of the Church were interpreted as the total task of the Church in the world, then the study might easily become a vast essay in general ecclesiology, or even in systematic theology at large — an undertaking far too great for such a project and too general to be helpful. On the other hand, if the study were to be confined to the area in which the need for it has been most practically felt, i.e. the theological basis for "Foreign Missions" as a specific facet of the total mission of the Church, then its very terms might seem to beg the real questions, and the project might appear to be simply an apologia for the past instead of a new and creative approach to the future. A certain sense of confusion and frustration descended upon those who were engaged in these drawn out preliminary stages of discussion.

(b) In 1958 it was decided to set up an international and interconfessional commission "of high competence" to discuss these issues

In the following year the total study scheme was further developed. There was full agreement that a sharp focus should be given to the Commission's work and that theological insight, based upon Biblical study, ought to be stimulated by, and related to, the existential problems confronting the missionary enterprise in the field. There was moreover a consensus that agreed statements produced by groups of people have inevitable limitations, and that the work of individual writers has greater creative possibilities. The scheme drawn up was adopted in the hope of gaining the best from both methods of work by the combination of group discussion with individual writing.

(c) The subject of the study was thus defined

"What does it mean in theological terms and in practice for the Church in this ecumenical era to discharge its mission to all the nations?" The kind of questions involved in this enquiry were : — "What is the Biblical meaning of the 'nations' and the theological significance of 'the ends of the earth' ? "How did the Apostolic Church conceive and discharge its universal mission ?" "What are the meaning and practical implications of the Christian claim that there is salvation in 'none other name' ?" "What is the relationship between history and 'salvation history' ?" "Are missions which cross national and cultural boundaries a theological necessity or a historical contingency ?" "What is the relationship between the Gospel and human cultures ?" "Must missions be totally recast in ecumenical terms, and is this possible while the churches are themselves divided ?"

(d) The method of study adopted was as follows

Dr. J. Blauw of the Netherlands Missionary Council was invited to write a draft document on "The Main Lines of a Biblical Theology of Missions" based upon a survey and critical appraisal of recent work in this field. He produced an excellent paper on this subject. He has since agreed that in preparing this work for publication, he will draw attention in the introduction to the paucity of material on this subject from systematic theologians. He has also agreed to add a chapter on the issues raised during the inter-Testamental period, particularly by the Wisdom literature which helped to make a transition from a centripetal to a centrifugal concept of mission.

(e) Study Conferences

The Rev. Dr. D. T. Niles, the General Secretary of the East Asia Christian Conference, has carried through a series of study conferences, which have chiefly gathered together people who are responsibly engaged in the missionary task of the Church in different parts of the world. Dr. Blauw's manuscript together with the International Missionary Council Research Pamphlets and the booklet by Bishop Lesslie Newbigin "One Body, One Gospel, One World" have been used at several of these consultations. The theological issues raised have been discussed in the light of the problems experienced and the insights gained in different situations.

Fruitful conferences of this kind, which have brought together representatives from many different countries have been held in the United States of America, India, Hong Kong, and Singapore. Theologians from many parts of Europe were gathered for a consultation in Geneva. Four other conferences have been convened in Africa, in Ghana, Congo, Tanganyika and Southern Rhodesia. At these Bishop Lesslie Newbigin deputized for Dr. D. T. Niles. Friends in Latin America have also been invited to share in the study. In addition to these official consultations, which have been held throughout 1960, other less formal conferences in various parts of the world have contributed to the study.

During the first half of 1961, Dr. D. T. Niles wrote a book in the light of this series of consultations, in which he set out his answer to the problems posed in the study, and especially those which have a practical bearing. The first draft of this book formed the working document for a full ten day meeting of the Commission in July 1961. At that meeting the theology of this draft was rigorously scrutinized. Dr. Niles has revised his book as a result of the discussion and published it with the freedom of the author's own responsibility. The Commission has also given consideration to Dr. Blauw's book and produced its own paper for the use of the World Council of Churches' Third Assembly.

It is expected, therefore, that within the next two years three results will have been produced from this study procedure : a work to stimulate missiologists, a book on the Church's missionary obligation today for the challenge and inspiration of Christians everywhere, and a report to the Assembly of the integrated International Missionary Council and the World Council of Churches indicating the further lines to be followed both theologically and practically in working out the findings of this study.

II. Churches in the Missionary Situation — Studies in Growth and Response

At the Willingen meeting (1952), it was decided to embark upon a series of studies in the life and growth of the churches which have come into existence mainly through the missionary work from the West and within the past century and a half in Asia, Africa and Latin America. The field studies were in fact commenced in 1956 and are still proceeding. The aim has been to discover fresh truths about the nature of the whole Church and the missionary dimension of its existence and endeavours, especially through objective and thorough research into the life of local churches in "frontier" situations. It is important that these churches should clearly understand themselves and their circumstances, since they are now fully recognized as standing in their own right and as called to accept their responsibilities. What then does it really mean to be a Christian Asian or African today and to stand as such in his or her particular situation at this particular time? What is involved in being the local manifestation of the Universal Church within the context of present day rapidly changing Asian or African society? What responses are Christian individuals and churches making to the varying pressures of their environment? How can they be helped to make a more effective witness, and what can all the churches learn from their distinctive experience? What are the implications in terms of the participation of these Younger Churches in a new world strategy of mission?

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(i) *The methodology of such studies has been carefully worked out.* Plans were made for a series of 'situation studies' in depth, to be undertaken against the background of various more general 'aspect studies'. In the selection of localities and personnel, the cooperation was sought of the appropriate National Christian Councils. The first field study to be thus undertaken was published in 1958 under the title of "*The Growth of the Church in Uganda*" by John V. Taylor. This volume admirably indicated the lines along which this research project should be undertaken.

(ii) *For this study specially qualified research workers have been drawn from both younger and older Churches.* The normal pattern in which the study is conducted is through a team of two. One member of the team is selected because of his intimate knowledge of the general situation within which the field of investigation is included. The other is selected because while possessing sufficient background knowledge for contact, understanding and appraisal, he is a wholly independent 'outsider'. The studies which, including preparations, field work and the writing up of findings, take about a year to complete, seek to be as free as possible from *a priori* thinking and forced conclusions.

(iii) *This study project is now in full swing.* A second study, "*Christians of the Copperbelt ; the Growth of the Church in Northern Rhodesia,*" was published in February 1961. In this the Rev. John V. Taylor, now Africa Secretary of the Church Missionary Society, has had as his collaborator Dr. Dorothea Lehmann, a German sociologist who was seconded for this work by the London Missionary Society. Their study gives a fascinating insight into the complex issues, racial, political and ecclesiastical, which now confront Christians in Central Africa. Two other field studies in Africa have been completed. One was conducted by

a Swiss professor with an African colleague in Togo, and the other was undertaken in the Brazzaville area by a former Swedish missionary and an African minister. These are now being written up. Three similar studies have been undertaken in India by Indian research workers collaborating with American colleagues. Two of these studies were made in the south of India, one a rural study in Medak, the other an urban study in Madurai, and they are being prepared for publication under the supervision of Dr. Paul Devanandan. The other study was conducted in North India where the 'situation study' was located in Delhi. The first draft of this study will soon be completed. 'Aspect studies' have also been undertaken in North and South India and a supplementary study of a tribal area is being written.

Further studies in this series are now being negotiated for the Near East and also for two or three other Asian countries. Their aim is to study the Church in its encounter with Islam, Hinduism and Buddhism, as well as with nationalism and with secular atheism.

(iv) *The essence of this enquiry* is to find out what happens as the young church reacts to the pressures of the older traditional culture in which it is set, to the new impact of twentieth century civilization, and to the stresses and strains of rapid social change. "The spiritual growing points of a Church, as of an individual Christian, are at those places at which the facts of a particular situation demand a costly choice, a verdict, or a decisive action... The ultimate investigation, to which all other questioning is only a preparation, is to discover where the response is taking place, and in what it consists. It may not always be found where we expect to find it. But the signposts which lead us to it are the sensitive spots, the anxieties of convictions in the conscience of individual Christians and of congregations... Most especially where the conscience is troubled because it is not satisfied by the answers to certain moral questions provided by the Western traditions, so that the younger Church is still searching for the response which it feels to be right, there above all we may find some indication that God is at work, seeking to bring to birth some new realization of His Word through the travail of this new Church."

It was agreed, in the summer of 1960, that to clarify the full intention of these studies and to put their findings in a proper ecumenical perspective, two or more situation studies in Europe and the Americas should be added to this series. In a second stage of this study project it is hoped that it will prove possible to discover through a synoptic view and careful analysis of the findings of these various pieces of research, certain common features of growth, or reasons for the retarding or stunting of growth, certain achievements for emulation and certain weaknesses requiring attention. When the International Missionary Council-World Council of Churches Assembly meets at New Delhi consideration will be given to the particular way in which this second stage can best be carried through.

III. The Study on the Word of God and the Living Faiths of Men

a) A few years ago, Dr. Hendrik Kraemer wrote in "Religion and the Christian Faith" that "the great meeting of the Christian Church as a whole with the great religions... is still awaiting us... It will not be long, however, before the confrontation with them has to become one of the main subjects. Everything is

moving in that direction, as a result of the development both of the 'Younger Churches' and of the non-Christian religions themselves." In the last decade much has been said and written about the obvious 'resurgence' of these other great religions, of the complex reasons for their renewed power, and of the nature of the revival manifested. It is not only the new challenge thus made to the Christian Faith which calls to real encounter, but the integrity of the Christian mission itself, and the specific responsibilities which are being increasingly understood and accepted by Younger Churches in the East. Here Christianity will face a subtle danger, but also its most stimulating opportunity.

b) Since Tambaram in 1938 the great debate as to the way in which Christians ought to regard the non-Christian Faiths has reached stalemate rather than agreement. The Church is not in fact unitedly ready for any such crucial encounter. Since 1955, the Department of Missionary Studies has engaged jointly with its sister department of Evangelism in the Division of Studies in searching for a new direction or focus in this discussion of the Gospel, Christianity, and the other great religions. Executive responsibility for this enquiry has been in the hands of the Rev. Harry Partin. A Research Pamphlet by the late Prof. Walter Freytag, on "The Gospel and the Religions" helped to establish a Biblical basis from which to advance. At an early stage it was agreed to proceed from an abstract discussion of systems of belief to a study of the actual faith by which men and women live, and of the elements therein of experienced appeal and power. It was also agreed to study the nature of the Word of God, which is addressed to those who live by these other faiths, and the way in which the Church can effectively communicate this Word of the Gospel.

c) The first stages of this enquiry led to the recognition of two important truths. The first, that the relationship between Christians and non-Christians is based upon the sharing of a common humanity and on an equal place within the Love of God. It is a human relationship, founded not upon some meeting point of religious systems, but on the shared experience of secular community. The second was that the Gospel is addressed not to religions but to men and women. It seemed that at the point of the varying doctrines of man, there might appear some mutual openness and therefore the possibility of vital encounter. In face of the inordinate pretensions of secular values, which through their autonomy become dynamic and demonic powers, the Lordship of Jesus Christ and the deliverance He brings is proclaimed.

A Commission at the Kuala Lumpur Assembly of the East Asia Christian Conference in 1959 developed this approach, and suggested that prominence be given to the following aspects of this study :

- (i) the search for new foundations being made by the non-Christian religions, as reflected by the values that modern man in Asia accepts and seeks to realize ;
- (ii) the Biblical understanding of man and society in comparison with changing non-Christian concepts, as revealed in the prevailing forms of Hinduism, Buddhism, Islam, and other faiths in Asian lands today ;
- (iii) the creative inter-action of changing social ideals and renascent religious beliefs on each other ;
- (iv) the imperative need for relating the insights of this study to the everyday life of local Christians in Asia, so that they may be helped to develop patterns of life

and witness which avoid the perils of defensive isolationism on the one hand and the danger of syncretism on the other.

The same Commission further proposed six issues for study as being of special relevance in the Asian situation.

- (i) The relation of the 'once-for-allness' of the redemptive act in Jesus Christ to God's concern for the redemption of men of other religions ;
- (ii) The ways in which God is at work in the non-Christian religions ;
- (iii) Other religions as themselves "in a positive way drawing from the redemptive activity of God, and at the same time, negatively using God's power against God."
- (iv) The conception of man as under the grip of 'powers' which prevent him from heeding the Gospel and reaching decision for Christ ;
- (v) The significance of the eschatological view of the Gospel and its relevance to the hopes created by nascent Asian religions ;
- (vi) The Christian understanding of conscience and of 'conversion' as in fact "a racial replacement of all other authority over man's conscience by the sole authority of Jesus Christ."

The Commission fully recognized the importance of the role to be played in this continuing study by the various Centres for the Study of non-Christian Religions and urged that these Centres should take seriously the necessity of studying religion in relation to society. A meeting of the Directors of these Study Centres was convened in the spring of 1961 for the purpose of assisting in the coordination of their individual programmes as well as to engage them in common discussion of the issues of this basic study. Arrangements made during a personal visit to the East of the Rev. Harry Partin have led to a series of consultations in the Near East, India, Burma, and Hong Kong. One of the objects of these gatherings, and of a concluding conference held in India in March 1961, was to lay the groundwork for well planned discussion of the interests of this study at the New Delhi Assembly.

As a part of this very important and necessary process of preparing for the great encounter in the years to come, steps have been taken to secure the participation in the present discussions of those who live by the Hindu, Buddhist, or Islamic faith. There must be real meeting here and now, if the Church is in due course to enter into full and effective encounter with the great religions, in its witness to the universal relevance of the Gospel to every man simply as man.

IV. Research Pamphlets and Occasional Papers

A series of International Missionary Council Research Pamphlets was commenced in 1954. These are published by the Student Christian Movement Press, London, and have all been well received. Several have been made available in German, and one or two in French. The high standard already revealed by these Pamphlets augurs well for the future of the series. Although the titles of three of them have been mentioned, the eight Pamphlets already published are here listed. As the series continues a yet wider range of subjects will be presented :

- No. 1 *African Marriage* by Thomas Price
- No. 2 *Towards a Theology of Mission :
A Study of the Encounter between
the Missionary Enterprise and the
Church and its Theology* by Wilhelm Andersen
- No. 3 *The Christian Church and Islam in
West Africa* by J. Spencer Trimingham
- No. 4 *The Communication of the Gospel to
Illiterates :*
based on a Missionary experience
in Indonesia by H. R. Weber
- No. 5 *The Gospel and the Religions :*
A Biblical Enquiry by Walter Freytag
- No. 6 *Processes of Growth in an African
Church* by John V. Taylor
- No. 7 *Out of Every Nation :*
A Discussion of the International-
izing of Missions by R. K. Orchard
- No. 8 *The Gospel and Renascent
Hinduism* by P. D. Devanandan

66 More recently a series of Occasional Papers has been informally issued. The intention in sending out these papers, on a semi-confidential basis, is to report research, to stimulate missionary thinking, and to indicate matters worthy of further study. It is hoped that through this medium, various and perhaps conflicting ideas and materials may be offered for consideration, including some of such a tentative and radical nature that they would not likely be published in a more formal work. The correspondence evoked by such articles has had the benefit of providing a two-way communication. The papers issued to the end of 1960 were as follows :

- No. 1 *The Alice Movement in Northern
Rhodesia* by Fergus McPherson and
W. V. Stone
- No. 2 *Shadow and Substance : The Reli-
gions of Men and the Body of Christ* by T. O. Ling
- No. 3 *Commitment and the World Mission* by R. K. Orchard
- No. 4 *Christianity and African Separatist
Churches in Southern Africa* by Madame Jacqueline
Boumeguere-Eberhard
- No. 5 *The Christian and Religions of Asia* by W. Cantwell Smith
- No. 6 *The Christian Faith and Jodo-Shin
Buddhism* by Hideo Hashimoto
- No. 7 *The Christian Mission across Cul-
tural Frontiers* by C. R. Hensman
- No. 8 *No-Church Christianity in Japan :
a Historical Assessment of its Signifi-
cance to the Missionary Movement* by Daisuke Kitagawa

E. SECRETARIAT ON RELIGIOUS LIBERTY

I. Goal and Purposes

Religious freedom is in itself an ecumenical issue of primary importance, but it is especially so in the world today. There is certainly a broad consensus in the ecumenical movement about the importance of religious liberty and the need to take a definite stand in favour of it. Because of this the Commission of the Churches on International Affairs has been taking effective action in this field for many years. (See Chapter V.II.B and Appendix XIII.)

The World Council of Churches none the less realized that the essential aim of furthering religious freedom called for a proper balancing of study and action and particularly

- (a) that an ecumenical consensus should be found concerning the theological and ethical reasons why religious freedom must be defended ;
- (b) that there is need for a comprehensive study of the different ideological, religious and political forces which work both for religious freedom and against it ;
- (c) that a study of the methods of advancing religious freedom and of their respective effectiveness is imperative if the churches and the World Council of Churches are to work out a definite policy for the future.

The pursuit of these studies is to be understood not as a substitute for action on current violations of religious liberty, but rather progressively to increase the effectiveness of action. Moved by these considerations, the Central Committee meeting at Nyborg Strand, Denmark, in August 1958, decided to appoint a special "Commission on Religious Liberty" with Dr. Alford Carleton as Chairman and the General Secretary of the World Council of Churches as Secretary of the Commission, and to place this study under the general auspices of the Division of Studies. A research worker, Dr. A. F. Carrillo de Albornoz, was appointed by the Executive Committee and is giving full time to this assignment.

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II. Work Done

During the three years of its existence prior to the Third Assembly the Secretariat for the Study of Religious Liberty has made real progress on the many tasks assigned to it by the Central Committee. The Commission on Religious Liberty, at two full meetings, one in 1959 and the other in 1960, brought a draft of "*A Christian Statement on the Nature and Basis of Religious Liberty*" to the Central Committee for debate. It was decided by the Central Committee that further work on the subject was required. A number of groups in different countries have therefore been asked to study the draft and to send in their comments.

In connection with the preparation of this statement several studies of lasting value have been produced, some by members of the staff itself and some by especially invited contributors. Among the principal studies thus far may be cited :

A Systematic Analysis of Ecumenical Statements on Religious Liberty, by Dr. A. F. Carrillo de Albornoz.

The Most Important Problems of Religious Freedom Arising in Asian Countries, by Dr. A. F. Carrillo de Albornoz.

Religious Liberty and the Changing Character of State and Society in East Asia, by Professor Dr. Lakshman S. Perera, B.A., Ph.D., University of Ceylon.

The Hindu's Conception of Religious Liberty, by Dr. P. D. Devanandan.

Religious Liberty in the Buddhist Land of Burma, by U Nyun Han.

The Theological Position of Islam Concerning Religious Liberty, by Prof. Elmer H. Douglas.

The Concept of 'Eleutheria' in the New Testament, by Prof. H. H. Sørensen.

'Eleutheria' in the New Testament and Religious Liberty, by Prof. Amos N. Wilder.

Religious Liberty from Day to Day, by Dr. A. F. Carrillo de Albornoz.

Draft Statement on Strategy in Matters of Religious Liberty, submitted to the Commission on Religious Liberty by the Churches Commission on International Affairs.

Education for Liberty, by Dr. A. F. Carrillo de Albornoz.

Roman Catholicism and Religious Liberty, by Dr. A. F. Carrillo de Albornoz.

This 95 page study, first printed in the *Ecumenical Review*, has also been published as a book and has created a great deal of interest, and evoked appreciative comments in Roman Catholic circles.

Several other studies are now in preparation and will soon be available. They include studies on *The Concept of Religious Liberty in Communist Ideology*, *International 'Ethos' and Religious Liberty*, etc. Dr. Carrillo de Albornoz is preparing a new book on the provocative theme of *Religious Liberty and Public Life*.

CONCLUSION

THE WORK OF THE DIVISION OF STUDIES AS A WHOLE

During the period 1954-1961, the work of the Division of Studies has been characterized by *expansion*, *decentralization* and *pluralism of method*.

I. Expansion

The decisions of the Evanston Assembly concerning the structure and functioning of the World Council of Churches have resulted in an expansion of the work of the Division of Studies, although the Commission on Faith and Order had largely outlined its work prior to Evanston. The creation at Evanston of a Department on Evangelism and a Department on Church and Society made possible a greater range of work in these areas of concern. The fact that the International Missionary Council recognized the Division of Studies as its own agent, and attached to the Division its own department of research, which became known in the Division as the Department of Missionary Studies, also increased the Division's interests and responsibilities. The creation of the Divisional Committee and staff also helped to extend the scope of the work.

Perhaps the more significant fact is that during this period ecumenical study has been widely taken up by the churches in Asia, Africa and Latin America. Study work has been maintained, and possibly even increased, in Europe and America. In virtually every aspect of the Study Division's work, the churches of Asia, Africa and Latin America have played an increasing part, and in some cases they have taken the decisive role. It should be noted that, almost wholly for financial reasons, some studies have suffered from the lack of participation of representatives from these areas of the world, but even so, the main fact holds true. The years 1954-1961 may well be viewed as the period when the World Council of Churches study-operation became more truly world wide by virtue of the effective participation of the churches of these continents.

II. Decentralization

Partly because of this, a large degree of decentralization in the work of the Study Division has proved necessary. During these past years, it has become abundantly clear that general themes must be adapted to more localized situations. It has also become evident that a centralized administration of the study programme would decrease rather than increase participation, and would therefore be of less rather than greater usefulness to the churches. Accordingly, international meetings and study documents produced internationally, have on the whole been designed to serve either of two purposes. They have been used, generally at the outset of a study, to set forth questions for subsequent study in regional or national areas ; or they have, toward the conclusion of a study, served to crystallize and summarize work which has taken place in different parts of the world. International study processes, in other words, have been used to stimulate and serve the fundamental study that is pursued within a nation or a region.

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III. Pluralism of Method

There has, further, been a wide pluralism in the method of study. Some have asked : "Does the Study Division exist merely to turn out blue papers for our comment ?" To this the answer is decidedly, "No." Highly qualified research, the methods of the small consultation, of group or team writing, of international conferences, as well as of work over a period of years by an international commission — have all been used during these recent years. Different subjects demand different methods for study, and it is one of the tasks of the Committees and staff within the Division to devise the most appropriate method for the various subjects which are given to them for ecumenical study.

Two points regarding method demand special emphasis. First, it has become more and more evident that much of the work demands lay participation if it is to be effective. The knowledge and Christian insight of laymen is necessary for many of the studies, and one of the best ways of bridging the gap between theological thinking and the problems of the world is to have theologians and laymen engaged in a study of them together.

Second, it has become clear that the apparatus of study does not need to be elaborate. Ecumenical study progresses more fruitfully if it is done with simplicity. Money is spent mostly in making it possible for people to meet and to think and pray together. Very little is spent upon experiment, the gathering of statistics, or

the elaborate analysis and classification of facts. This does not mean that these aspects of study are unimportant. Sometimes first-hand research is necessary, as for instance in the studies on the "Life and Growth of the Younger Churches", but on the whole interest is centred on bringing highly qualified people of different outlook together so that there may be a meeting of minds and a new understanding of Christian obedience.

IV. Coordination of World Council Studies

70 One of the tasks of the Division of Studies is the coordination of its programmes with study work undertaken by other Divisions and Departments in the World Council of Churches. It will be clear from the pages of this volume that nearly every other Division and Department has engaged in study since 1954. The conclusion can hardly be escaped that one of the main functions of the World Council of Churches as a whole is that of study. The Study Division has greatly welcomed this development, and has sought always to make it clear that it does not have a monopoly in the study work of the World Council of Churches. On the other hand, the problem of coordination has become acute. Why should one Department take up a particular subject rather than another? How may the study processes of one Department truly benefit the work of all? How may competition and duplication be avoided as World Council of Churches Divisions and Departments seek participation from churches and individuals in the conduct of their studies? How may studies be planned in their initial stages so that they will be of the maximum usefulness to the World Council of Churches and to the churches? These questions are not suggested as an argument for a strong, centralized administration of study in the World Council of Churches, but they do demand a true coordination of what has become a complex and varied programme of ecumenical study.

The Committee on the Division of Studies welcomes the recommendations of the Report of the Committee on Programme and Finance which concern study (See Appendix VII.54, 61 and 85.1.). The concept of the Study Division as composed of a group of variously organized units emphasizes flexibility in approaching the task to be done, rather than an artificial pattern of organization. The increased resources which are indicated for the Division are needed and will be welcomed. The provision for a Coordinating Committee on Study, in which all units which are conducting studies would have a part, is essential. Experience over the past six years indicates that it is necessary to find more time for the meetings of the Divisional Committee. On two occasions, the Committee has been able to engage in discussions of the substance of studies, as distinguished from organizational matters, and has found this to be highly rewarding not only for its own work but for that of the Departments as well. These occasions have been too few and too brief, and it is important that there be more time for this type of review of the Committee's work.

V. Summary

The experience of the Division over the past six years may be summarized as follows :

- (i) There is a full confirmation of earlier experience that the churches desire ecumenical study of their common problems, and consequently definite provision should be continued within the World Council of Churches for the discharge of this study function.
- (ii) It is of particular importance that the World Council of Churches undertake study of the advanced problems, that is, of the problems with which so far as can be foreseen the churches will be decisively occupied in the years ahead. Consequently a major task of those responsible for study in the World Council of Churches is to formulate these problems in a way which leads to creative study of them in the churches.
- (iii) Study must be involved with and lead to action. The idea of 'action' does not preclude research any more than it precludes Biblical and theological study. Study which is designed to lead to action is enquiry undertaken with a view to a more faithful obedience on the part of Christians and the Church.
- (iv) Study must be broadly based. This means that it must include even the most radically differing viewpoints, that specific programmes must include both lay and clerical participation, and that programmes be designed to elicit participation in all regions of the world.
- (v) Study is best done through a decentralized process involving a wide variety of methods, with adequate attention to the problems of coordination.

CHAPTER III

DIVISION OF ECUMENICAL ACTION

Introduction to the work of the Division

A. Signs of Renewal

72 It is our privilege to live in an age when there are many signs of renewal in the churches. Amid much that is out-of-date, complacent, blind to the need of change, a merely sociological maintenance of the outward forms of church life, there are many evidences that the Lord of the Church is at work renewing and transforming these inherited forms. All parts of the World Council reflect in various ways this process. The four units which constitute the Division of Ecumenical Action — the Department on the Laity, the Department on the Cooperation of Men and Women in Church and Society, the Youth Department, and the Ecumenical Institute — have been charged by the Member Churches to keep in touch with some of the most vital of these movements.

Four aspects of renewal are particularly relevant to the work of these units :

- (i) The Revival of Bible Study
- (ii) The Deepening of Worship
- (iii) Experimentation in the structures of church life.
- (iv) The Rediscovering of the Ministry of the Laity.

Illustrations will be found in each of the accounts of the work of the Departments which follow. They are the concerns of the Division as a whole and therefore brief references are made to them here.

(i) Intensive Bible study, which is neither an academic lecture nor a sentimental sharing of personal experiences, but a confrontation between the essential message of the Bible and persons living as members of Christ's Church in the contemporary world, is a central feature of all the main courses and conferences at the Ecumenical Institute and of the Graduate School. Such Bible study occupies also a major part of the programmes of consultations arranged by the Department on the Laity. Participants in enterprises such as the European Ecumenical Youth Assembly held at Lausanne, in ecumenical work camps, and at youth leaders' training courses and other meetings arranged by the Youth Department frequently testify that fresh and living Bible study has been one of their greatest discoveries. The staff of the Departments are frequently called upon to lead Bible studies at other gatherings. Studies made by the United Bible Societies reveal how few local churches are as yet touched by this revival ; nevertheless, where it exists, it is a primary means of the renewal of individual church members

— in Orthodox and Anglican congregations no less than among the more traditionally bible-centred churches.

(ii) Alongside and often blending with movements of Biblical renewal, a revived emphasis on the centrality of corporate and more specifically sacramental worship is to be seen in many traditions. This emphasis is reflected at many points in the work of the Departments in the Division of Ecumenical Action.

The Laity and Youth Departments have been led to initiate and pursue intensive studies of "Christian Initiation" (i.e. Baptism and Confirmation). The Department on the Cooperation of Men and Women in Church and Society has begun a study of the significance of the changes in Marriage services which are being made in many churches. The Ecumenical Institute reports that its consultations and courses normally include elements which constitute 'schools of prayer', and that one of its richest interconfessional meetings was concerned with the observance of the Week of Prayer for Christian Unity. The scandal of the division of Christians at the Lord's Table is evoked time and time again at Youth Conferences and Work Camps.

(iii) The Ecumenical Institute and the Youth and Laity Departments are also all interested in the many experiments that are being made with new forms and structures of church life, which may supplement or even replace traditional patterns of parochial and congregational organization. The house-church (to be found in a variety of different forms in several countries and confessions); evangelical academies and ecumenical youth centres; lay people's rallies in different forms, worker priests, industrial missions, voluntary unpaid ministries and many other endeavours for seeking greater 'flexibility' and 'mobility' in fulfilling the mission of the churches in the modern world, are both subjects of intensive discussion in these Departments and the basis of numerous experiments by groups with which the Departments are in touch.

(iv) In all or at least most of these movements the rediscovery of the ministry of the "whole people of God," the rejection of the 'clericalism' which has invaded so many of the Protestant churches, and the emphasis on the positive response of every member of the church to his 'calling' both as an individual witness and as a member of a community for worship and service in the world, have played a predominant part.

In relation to these and other aspects of renewal the role of the committees and staff of the Departments has included the attempt to discern where the Spirit is at work, to bring together some of those from different traditions and countries who are leading similar movements or institutions, and to make known to others what has been learnt through these experiments concerning the fulfilment of the Church's tasks in the modern world.

B. Resemblances and Differences between the Departments

The four Departments have also a good deal in common in their outlooks and ways of working. All are striving to escape from the limitations of a "North Atlantic outlook" and to take very seriously developments in Christian thought and practice in Asia, Africa, Latin America and the Pacific. All insist that they do not represent particular 'constituencies' (e.g. men or women or youth) but certain 'concerns' or 'aspects of renewal' of the churches' life, witness and

service which are working like leaven in many overlapping 'constituencies.' All have subscribed to the doctrine that they are essentially concerned with "the wholeness of the Church and not with its stratification," e.g. into ordained ministry and laity, men and women, young and old. All stimulate a good deal of 'ecumenical study' which, according to the definition promulgated by the Division of Studies, consists essentially in "organized and systematic conversation or dialogue between the churches in common obedience to Jesus Christ." All are already involved in various ways in the missionary and evangelistic outreach of the churches which the new Division of World Mission and Evangelism will seek to further. All are concerned with various service activities related to the Division of Inter-Church Aid — for example, Women's Teams in Africa, Ecumenical Voluntary Service, training and preparation of Christian laymen for professional work in areas of acute human need, etc. Directly or indirectly, all do a good deal of what might be broadly called 'ecumenical education', that is, helping the churches to "promote the growth of ecumenical consciousness among their members." The fact that they share a common outlook on so many of these aspects of church life constitutes the substance of their work together in the Division of Ecumenical Action.

74 On the other hand *there are marked differences of emphasis, organization and function between these four units.* The most obvious are between the Ecumenical Institute as a residential centre for ecumenical study and experiment on a wide range of subjects; the Cooperation and Laity Departments, which concentrate on particular 'concerns', and the Youth Department, which has the responsibility for reflecting in and through the World Council of Churches the whole range of the activities of the churches among young people. In very many of their interests and activities these Departments are often much more involved in different forms of cooperation with other units of the World Council (or the International Missionary Council) than with enterprises and concerns which are shared with the other units of the Division of Ecumenical Action.

The Department on the Laity, in its concentration on the revival of the ministry of the laity, is the purest example of a Department which has concentrated wholly on a 'concern', that is, on one particular aspect of the renewal of church life. As the head of this Department has written, the assumption has been that "creative and valid ideas would by their momentum slowly penetrate the life of the churches" (see Chapter III. A. III). The danger that the Department might be misunderstood as the embryo of a 'world headquarters' of organizations for churchmen, has been clearly seen and the staff have concentrated on personal visitation, study and publications, rather than on organizing large meetings for laymen.

The Department on the Cooperation of Men and Women in Church and Society, in one of its functions, that of "reexamining traditional conceptions of the roles of men and women in the light of the Christian doctrine of man and of the nature and mission of the Church," works in ways which resemble those of the Laity Department; but it also has functions of quite a different nature — such as cooperating with secular agencies which are working for the raising of the social status and educational level of women, or fostering an ecumenical outlook in women's church organizations. This Department's activities have therefore a different pattern and rhythm from those of the Department on the Laity, and this a comparison of the two Departmental reports will reveal.

The Youth Department comes somewhat nearer to being a 'constituency department' than any of the others. The multiplicity of its activities, the size of its staff, its sponsorship of large youth 'assemblies', and other aspects of its work, reveal that it is in practice a miniature 'World Council' for youth, or if that is going too far, it can at least be said that one of its main functions is to interest the youth departments of the churches in every aspect of the ecumenical movement and every Department of the Council. Nevertheless from the very start, the Youth Department has refused to enlist 'members' or set up a new ecumenical youth organization. The only kind of individual membership which is of interest to it is the membership of young men and women in their own churches. The only corporate membership is that of the churches in the World Council. The only 'agents' with which the Department works directly are those who are serving as 'ecumenical youth secretaries' in national councils of churches and, where they exist, the youth secretaries of the Member Churches. The extent to which even the Youth Department can be rightly regarded as having a 'constituency' is clearly very limited.

Finally, there is the Ecumenical Institute at Bossey, which is a different kind of unit altogether. It consists of a small residential community responsible for a centre for conference, consultation and study, which in the course of each year opens its doors to all kinds of groups of people and deals with a great range of different subjects: It cannot be said to have a single specific constituency at all.

C. The Viability of the Division

In view of all these different interests and lines of work, it is not surprising that when the Division of Ecumenical Action was created by the Evanston Assembly through the bringing together of these four previously independent units, the Committee of the Assembly which reviewed the proposals, cautiously expressed its confidence that "the Central Committee would view the scheme as somewhat provisional and experimental," and recommended in particular that "the departmental committees should be strongly maintained on account of the diverse and distinctive tasks of the four departments."

The divergence of the interests and functions of the different Departments and the relatively small overlap between the people in the churches with which they are in touch, was clearly revealed by the discussions of the possibility of publishing a Divisional Bulletin. Eventually all the Departments decided that such a publication would not be useful, and the only outcome was the decision to associate the Department on the Cooperation of Men and Women for an experimental period with the publication of the Laity Bulletin. Thus it has seemed in the end more realistic to regard the Division as an administrative convenience rather than as a unit which conspicuously conforms to the dictum that "the principle of integration must be unity of function" (see Evanston Report, p. 188). After six years' experience, the Divisional Committee strongly recommended that a review of the whole organizational pattern of the World Council should be attempted before the Fourth Assembly with the implication that a Division entitled "Ecumenical Action" has not the same self-evident validity as for example a "Division of Inter-Church Aid." The hope was expressed that perhaps some more effective functional regrouping of the units of the World Council might be approved by the

Fourth Assembly (see Minutes of the 13th Meeting of the Central Committee at St. Andrews, 1960, page 82, and Appendix VII, paragraph 49). At the same time it would be wrong to over-emphasize the seriousness of this questioning. The Departments are perfectly prepared to go on working together in their present grouping until some better form of structure may be found for the Council as a whole. What they do is far more important than the particular organizational framework within which they operate.

So much for the general character of the work of the Division and its organization. The statements which follow consist of reports prepared by each of the units within the Division and deal with particulars, while the final statement treats of the specific concerns which have been remitted to the "Division as such." The arrangement of these statements is simply a matter of convenience and certainly does not imply any distinction in terms of priority or importance.

A. DEPARTMENT ON THE LAITY

Introduction

76 One of the most outstanding trends in contemporary church history is the new emphasis on the role of the laity in the life and mission of the Church. This was recognized in the preparation of the Second Assembly of the World Council of Churches: "The Laity — The Christian in His Vocation" became the subject of the sixth section of Evanston and this trend was thus singled out as one of the few issues on which the attention of the churches was to be especially focussed. Despite its obvious weaknesses the report of the sixth section of Evanston aroused world-wide interest (P 3a)* and became the basis for the further ecumenical reaffirmation of the ministry of the laity.

But the Evanston Assembly of the World Council of Churches did more: it acknowledged the importance of this new trend in the life of its Member Churches by creating a "Department on the Laity" within the World Council of Churches structure, replacing the former "Secretariat for Laymen's Work." The name of this new Department is important: It is not a Department *of* the Laity, i.e. it was not meant to be an organ through which the lay constituency of the churches and the manifold lay movements are represented in the World Council of Churches. Even less was it meant to be a rallying point for anticlerical forces fighting for a higher status of the laity. It is a "Department *on* the Laity," i.e. an organ centred not so much around a constituency but rather around a concern. The Working Committee of the Department defined this at its first meeting (1955) as "a concern for the place and work of laymen and lay women in the light of the theological interpretation and practical implications of the Church's responsibility in and for the world" (M 1a). At its last meeting (1960) the Working Committee stated that "the aim of the Department on the Laity is to be a centre

* The figures M 1, 2 etc. and P 1, 2 etc. refer to the corresponding items of the list of meetings and publications in Appendix XII.

of information, study and stimulation on the role of the laity, both men and women, in the whole life and mission of the Church" (M 1f). In the light of this main concern and aim "the Department must continually remind the churches and the World Council of Churches itself that the ministry of the laity is a *dimension* which affects the whole of the life and mission of the Church" (M 1a).

To what extent has the Department since Evanston been able to reflect the creative thinking and experimentation with regard to the ministry of the laity which goes on in the life of the churches today? How far has this organ of the World Council of Churches been able to contribute a new dimension to the whole life and mission of the Church?

At the Third Assembly of the World Council of Churches in New Delhi the three great original currents of the ecumenical movement — the Missionary movement, the Life and Work movement, and the Faith and Order movement — will have their confluence.

In view of this event it seems appropriate to examine :

- I. What the Department on the Laity has contributed to these three original ecumenical streams ;
- II. Whether the Department has made a specific contribution to the present course of the ecumenical movement, especially in its emphasis on the renewal of the total life and mission of the Church ;
- III. The ways in which the Department seeks to fulfil its mandate ;
- IV. The meetings which have carried the work of the Department forward and the publications which have sought to expand and interpret its purpose.

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I. The Department's Contribution to the Three Original Ecumenical Streams

A. Contribution to the Missionary Emphasis in the Ecumenical Movement

The pioneer of the missionary emphasis in the ecumenical movement, Dr. John R. Mott, as early as 1931 spoke passionately about "Liberating the Lay Forces of Christianity" (Ayes Lectures, Macmillan, New York, 1932). At that time this prophetic voice received little hearing among churches and mission boards. Only much later the Willingen Conference of the International Missionary Council (1952) stated : "We believe that God is calling the Church to express its mission not only through foreign missionaries sent by the boards, but also through an increasing flow of Christian lay men and women who go out across the world in business, industry and government, and who do so with a deep conviction that God calls them to witness for Him in all of life." In the recent literature about evangelism (see e.g. the Evanston Report on Evangelism, p. 98) and in the "Younger Church" studies conducted by the International Missionary Council and the World Council of Churches Division of Studies, emphasis is laid on the crucial importance of a mature laity if the Church as a whole is to become a spontaneously witnessing community. The Department on the Laity has made its contribution to these developments in the following two ways :

- (i) The Department took up the statement of Willingen and in April 1957 called together the agencies preparing laymen and lay women going abroad for their Christian witness (M 3). It built up documentation about such "non-professional

missionaries” and drew the attention of churches and mission boards to this subject (P 2d and P 3e). The Department also showed its concern for Asian and African laymen studying in the West by organizing, together with the John Knox House in Geneva, a series of seminars and forums where some of the future key people of Asia and Africa could meet one another and endeavour together to see more clearly what God was calling them to do in their own countries (M 11, 15, 17).

(ii) Perhaps more important than these contributions to what is traditionally known as “foreign missions” was the insistence on the fact that the total life of the Church must grow in its missionary dimension and that this can only happen through a mature laity which so worships, serves and witnesses in the midst of its non-Christian or secularized environment, that ‘outsiders’ become astonished or irritated and call Christians to account for the hope that is in them (I Peter 3, 15). A consultation in 1957 about “The Role of the Laity in the Missionary Outreach of the Church” (M 5) and some subsequent publications of the Department stressed this point (P 2d, h).

B. Contribution to the Life and Work Emphasis in the Ecumenical Movement

At the second world conference on Life and Work in Oxford (1937), and under the leadership of Dr. J. H. Oldham the crucial importance of the laity was for the first time drawn to the attention of the churches in an ecumenical gathering. In a preparatory paper for the Amsterdam Assembly, on “A Responsible Society,” Dr. Oldham showed again the intimate link between Christian social action and the call for the laity to discover their work as a vocation. The term “responsible society” was later taken up by the Department on Church and Society. In its emphasis on Christian social action that Department followed up half of Dr. Oldham’s original concern. The other half, namely the question about work and vocation, was taken up by the former Secretariat for Laymen’s Work in its preparation for the sixth section of Evanston. Since then it has been mainly discussed in the Department on the Laity. Not until 1960, in a consultation on “Responsible Society and Christian Social Decision” (M 16), prepared jointly by the Departments on Church and Society and on the Laity, did the two complementary follow-up studies of the Amsterdam discussion on this subject meet again.

The Department on the Laity had been led to a consideration of Christian social decision by the observation that Christians are often faced with “dilemma situations” in their daily life and work where they are caught in the power structures of society and compelled to make compromises. A discussion on “the ethics of compromise” led to the enquiry on “how Christians discern the will of God in the midst of their daily life and work” (M 1e, P 2k).

Another contribution to the Life and Work emphasis in the ecumenical movement is the Department’s concern for a critical evaluation of the contemporary stewardship movements in different churches and continents (M 1e, 19).

As the Department has insisted in regard to the ecumenical emphasis on witness, that the mission of the Church is far broader than organized evangelistic and missionary activities, so too in regard to the ecumenical emphasis on service it has insisted that the service of the Church is far broader than organized social

action. The Church fulfils its servant role not in the first place through collective action by churches and Christian bodies and still less through the publication of statements on social issues, but primarily through the participation of Christians 'incognito' in the common life of society, where church members are called to costly service as workers, citizens, neighbours, and parents (M 1e, P 2e).

C. Contribution to the Faith and Order Emphasis in the Ecumenical Movement

The groups concerned with Faith and Order and those concerned with the ecumenical reaffirmation of the ministry of the laity had apparently never met until the "laity dialogue" in the summer of 1960 (M 1f). This brought the Commission on Faith and Order and the Working Committee of the Department on the Laity together for a short session. Since Evanston, those concerned with the role of the laity had become increasingly aware of the necessity for closer collaboration with Faith and Order. Certain Faith and Order studies, e.g. on "The Ministry," "Christ and His Church," "Baptism," had led to questions which were being investigated in the Department on the Laity.

Reconsideration of the ministry of the laity leads to a reconsideration of the ministry of those set apart within the people of God. If the whole people of God has been consecrated to become the royal priesthood, what then is the special origin, authority and function of ministers set apart within this priestly people? This and related questions were raised in a consultation in 1958 on "The Ministry of the Church — Whose Responsibility" (M 8) and in subsequent publications (P 3g, 2i). Such enquiries have by no means led to a depreciation of the ordained ministry. On the contrary: a high doctrine of the ministry of the laity includes rather than excludes a high doctrine of the ministry of those set apart within God's people.

The Department on the Laity also took up the Faith and Order issue of Baptism, and looking at it from the point of view of the total membership of the Church raised the question of its relationship to the ministry of the laity. This led to a comparative study of the different baptismal and confirmation liturgies (P 9) and of the different conceptions of conversion (P 3h), a subject which has so far been very much neglected in ecumenical study.

Little has yet been done by the Department to look into the implications which the ecumenical reaffirmation of the ministry of the laity has for the manifestation of the unity of the Church. The unity which we seek next — according to the Working Committee of the Department — is in the first place the wholeness within single congregations and unity on the local level where church members live and work. With ecclesiastical negotiations for church union, the growing together of Christians in their neighbourhoods and places of work must be fostered (M 1e, P 2c).

II. The Department's Contribution to the Renewal of the Life and Mission of the Church

The ecumenical movement cannot be understood only in terms of its three major streams mentioned above. It is not only a movement of common witness, a movement of common service and a movement of growth into unity. The

watchword of the Oxford Conference in 1937, "Let the Church be the Church," can in the light of the subsequent development of the ecumenical movement be expanded into the affirmation that the ecumenical movement prays and works to be a movement of the Spirit in which God renews His Church in such a way that it manifests more fully its common mission, service and unity. In the ecumenical movement we are led to a deeper understanding of the nature and task of the Church and we are drawn into a process of renewal. What has the Department on the Laity especially contributed to this deeper understanding of the Church and to this process of renewal?

At the end of his term of service on the staff of the World Council of Churches, Dr. H. H. Walz, the head of the former Secretariat for Laymen's Work, wrote in 1955: "Laymen's Work must be guarded from degenerating into mere lay business. Nor should it be just the outlet of an accidental current trend. Rather it must be the expression of the new understanding of the Church itself and of its renewal wrought by the Holy Spirit. Only to this extent does it have a permanent place in the ecumenical movement and in the life of the Church" (P 1). Two years later the Working Committee of the Department produced the short, popular statement "The Ministry of the Laity in the World" (M 1b, P 4) which was received by the Central Committee in its 1957 meeting at Galyatető, Hungary, and commended to the churches for their study and comment. Seldom has a World Council of Churches statement been distributed in so many copies all over the world and been studied by so many individuals and groups in the local churches as this simple two-page statement. It begins with the observation: "The Department on the Laity has been drawn by its work to consider not merely what the Church ought to be doing, but what the Church is. We have come to see that the whole Church shares Christ's ministry in the world and that the effective exercise of this ministry must largely be by church members, when they are dispersed in the life of the world." The statement then points to the fact that the Church lives in a continuous process of gathering and scattering. "When the Church is assembled it is a token of the Communion of Saints, rendering praise and intercession to God on behalf of the world." But another main function of the Church when it is assembled is to equip its members for their Christian presence in the world. This teaching ministry presupposes a real listening to the scattered members "speaking of their trials and difficulties, hopes and fears, opportunities and needs, and even simply about the facts of life in the world." The statement ends with a set of questions such as: "To what degree do the activities of your churches prepare their members for, or divert them from, their ministry in the world?" "What is implied for the training of pastors when we say that 'it is the task of the pastors and of other professional church workers to prepare the laity for their distinctive ministry'?" The Department's most vital contribution to the ecumenical movement has been holding aloft the vision of a Church which fulfils its twofold task of being a city set on a mountain and the salt of the earth. It is by living in a continuing rhythm of withdrawal from and return into the world that the whole people of God, equipped by its helpers, the ordained ministry, shares particularly in Christ's ministry of reconciliation (P 1, 2h, e, 6).

This vision has many implications, some of which have been explored by the Department. It implies for instance a new way of looking at church history,

and the Department initiated a promising process of group study by ecclesiastical and secular historians on "The Laity in Historic Perspective" (M 12, P 11). — This conception of the Church led also to an enquiry whether there is a specific Christian style of life for today and whether it could be labelled "holy worldliness" (P 2b, e, 3h, 9). Even more crucial became the enquiry about the right kind of lay training (M 2, 4, 5, 7, 9, P 2b, 3b, f, 5). This led not only to the reconsideration of the role of set-apart ministries but also to an examination of the right structures of church life on all levels (P 2b), at the level of the house church (P 2d), of the local congregation (P 2f) and at the regional level (P 5, 8).

III. The Ways in which the Department seeks to fulfil its Mandate

In the period between Evanston and New Delhi the Department's general approach to its work was to concentrate on the development of ideas rather than on the setting up of channels and relationships. It has been assumed that creative and valid ideas would by their own momentum slowly penetrate the life of the churches. This approach has guided the general policy : the Department needed, for instance, a means for expression ; the *Laity Bulletin* has provided this. Instead of organizing big conferences the Department has tried to inject its ideas into conferences organized by other agencies. It has only been responsible for smaller consultations and seminars. As a result, in comparison with some other World Council Departments, relatively little staff time has been used for representation and for administration in the wider sense of this word, and relatively much time for reading, writing, personal consultation and leadership in training courses.

With regard to *work relationships* within the World Council of Churches the Department has collaborated most intimately with the Ecumenical Institute, the Department on the Cooperation of Men and Women in Church and Society and the Department on Evangelism. Good relationships have also been established with the Committee on the Witness of the Laity of the East Asia Christian Conference and with the ecumenical lay movements (YMCA, YWCA and WSCF). The Department has followed with interest the work of the Secretariat for the organization of World Congresses for the Lay Apostolate in the Roman Catholic Church (P 2a, 6). The most important work relationship, however, has naturally been contact with the life of many local churches, with boards of Christian education and social action, with evangelism and mission boards, with church men's and women's movements, lay training centres such as the Evangelical Academies, theological colleges, pastors' associations, editors of church magazines and such movements as the German "Kirchentag," lay brotherhoods and sisterhoods as well as with many individual outstanding laymen, theologians and church leaders. Most of these relationships have grown not so much as a result of any conscious policy as through the response to requests addressed to the Department.

Within the limits of its budget and staff the Department has attempted to serve as many Member Churches in as many countries and continents as possible. Its work since Evanston has become really *world-wide*. The former Secretariat for Laymen's Work had developed many contacts with lay membership and lay movements in Europe and North America. In 1955/56 the Executive Secretary visited the European Latin countries and Greece in order to establish a closer

contact with the Protestant minority churches in Catholic countries and with the Greek Orthodox Church and its lay movements. Three visits to North America (in 1956, 1957 and 1960) strengthened contacts with the church life in the USA and Canada. Ten days' to three months' visits to Asia (1958/59), Australia (1960), Latin America (1961) and the Pacific (1961) have brought the Department also into touch with these continents. The Department's weakest relationships up till now are with the Near East and Africa.

Apart from these travels the greatest undertakings have been in publications, meetings and the services of the office of the Department in Geneva. The publications have been intended to give information about important aspects and developments of the major concerns of the Department (see for instance P 2a, c, 1, 3e, i, 5, 7, 8) and to stimulate further study in the realm of the ministry of the laity (see for instance P 1, 2b, d, e, i, k, 3h, 6, 10). The meetings have been either courses in which Bible study and teaching stood in the centre (e.g. M 10, 11, 14, 18) or consultations where the emphasis lay on the process of corporate enquiry and study (e.g. M 2, 6, 8, 12, 16). The office has gathered a rich documentation and maintained the growing correspondence involved in the work of the Department.

The above account has dealt with the things which the Department more or less fruitfully attempted to accomplish in the period between Evanston and New Delhi. A much longer account could be made of the many things which the Department has failed to do despite their urgency, e.g. in the realm of closer collaboration within the World Council of Churches — with the Youth Department, the Division of Inter-Church Aid, and the Commission of the Churches on International Affairs. The contacts with members of ordinary local churches need to be strengthened and multiplied and the links with church life in Africa and the Near East vastly increased. Important omissions could also be pointed out in the realm of study. In the period after the Third Assembly the Department on the Laity will therefore not only have to continue and expand much of the work begun since Evanston, but it will also have to accept great opportunities for new pioneering work.

B. DEPARTMENT ON THE COOPERATION OF MEN AND WOMEN IN CHURCH AND SOCIETY

Introduction

The Commission on the Life and Work of Women in the Church began its work in 1949. It was founded out of a deep desire for the renewal of the Church as well as to enable women to make their unique maximum contribution to that renewal. The Commission's first undertaking was the completion of a study commenced before the Amsterdam Assembly. This was published under the title "The Service and Status of Women in the Churches" by Kathleen Bliss (S.C.M. Press, London, 1952). The work of the Commission had special reference to the place of women's groups within the structure of the churches, and of women in the ministry.

It was soon realized that more fundamental issues were at stake. In its outline "Study of Man-Woman Relationships," 1952, the Commission pointed out that the unity of the sexes had been broken by sin, from the very Fall of Man (Genesis 5). Where there had once been love, the door had been opened to accusation and counter-accusation which had resulted not only in sorrow, but often in the greatest fury of jealousy and pride, hatred and revenge of which the human heart is capable. The churches also came to realize that it was not enough to think about their own internal problems. The changing role of men and women in the social structure and the demands of social justice also called for Christian witness. This was recognized by the Evanston Assembly when it brought the Commission to an end and inaugurated a Department of the Council within the Division of Ecumenical Action with a title which emphasized at once the complementary nature of men and women and the concern of the churches to bear witness on this subject in society as a whole. The mandate given by the Assembly to the Department clearly established that it was not to be a headquarters for church women's organizations, but rather: "to help the churches to work towards such cooperation between men and women as may enable them both to make their full contribution to Church and Society" (Evanston Report, page 204 c).

While it was clear from the beginning that cooperation between men and women most logically begins in the family, the formal extension of the study of family questions was only made in 1960 after the reaching of an agreement between the Department and the International Missionary Council.

I. Emphases and their Implications

The earlier study outline on man-woman relationships plainly declared that the Bible and theology were basic to the Department's work. In 1955 at Davos, Switzerland, a statement on the fundamental concerns of the Department was presented to the Central Committee and adopted as an official document of the World Council of Churches for circulation among the Member Churches. This sought to expound the Biblical basis for cooperation and partnership between the sexes. It asserted that the God given gifts of the Spirit bestowed in different kind and measure on each individual must be recognized and used by the churches. It stressed the importance of the Church's voice being heard on social issues, especially because man-woman relationships were being affected by the impact of rapid social change. The gifts of men and women were complementary not only in marriage but in emerging forms of society. The statement called upon the churches to re-examine their ways of work as they affected man-woman relationships, even if the results of such a re-examination were to demand changes which ran the risk of provoking opposition as being too revolutionary.

This so-called Davos Statement was supplemented by two working papers prepared by the Department. In 1958 (at Nyborg Strand) the insights of both sociology and psychology were enlisted to help clarify the message and mission of the Church on the changing role of men and women in the family and in all human relationships. The second working paper prepared at Spittal, Austria, in 1959 expressed the conviction that the Church's witness must be given through work in such organizations as the United Nations Organization and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The working out of these statements in actual situations raised a host of difficulties concerning the ways by which the complementary nature of men and women can be realized in the ministry and government of the churches, the possibilities for women to accept the opportunities open to them in administrative posts in public service and industry, and as to the implication of the principles enunciated in the statements for the actual situations in the United States of America, Africa and in a Moslem environment.

II. Widening Contacts

The earlier Commission had little possibility for extending its work beyond the initial contacts established in North America and Europe at the time of the Amsterdam Assembly. Once the Department was established, however, and increased resources were made available for it, the work was rapidly extended to other parts of the world in response to the numerous and varied requests of churches, regional councils, and women's organizations.

A. Europe

The first consultation held under the auspices of the newly formed Department met in Europe at Bossey, 1955, and significantly enough was on the subject of the training of women for professional church work, church administration, missionary service, teaching, preaching, pastoral and welfare work etc. Since then there has been a continuous development of work in relation to training schools: the exchanging of curricula materials and the furthering of scholarship opportunities etc.

In various countries committees on the cooperation of men and women have been formed in addition to the already existing and more traditional committees on women's work. These new committees have been charged by their churches to review the existing patterns of women's participation in the life of the Church in all its aspects. In some countries the basis of these committees is denominational, in others inter-denominational, but all of them are made up of a fair proportion of men as well as women.

Several Evangelical Academies and lay centres have also established regular consultations of their own on the same issues with which the Department is concerned. Because of the Department's contacts with national church women's groups and missionary societies, exchanges of work and materials and mutual visitation have steadily increased, and financial assistance has been forthcoming for projects both within and outside Europe.

In order to include the interests of the Orthodox churches, a consultation was held in Kifissia, Greece, in 1959 which was made up of ten representatives from the World Council of Churches and twenty from the Greek churches. A new feature of this conference was the organization of visits to parishes, to the various activities of the Apostolica Diaconia and of lay movements.

One staff visit has been made, during the period under review, to Poland, but there are many areas in Europe where no contacts have yet been made, notably Czechoslovakia, Hungary, Norway, Portugal, Spain and the Union of Soviet Socialist Republics.

B. North America

With North America the Department has mostly kept in touch through correspondence and regular participation in consultations. Until 1957, when two consultations organized by the Department were held in North America (one of them jointly with the Department on the Laity), its thinking had been mostly influenced by European theologians and Biblical scholars, so that when opportunity was offered for an inter-change with representatives of North American churches it was eagerly accepted.

So far, too few relationships have been established with the denominations themselves except in Canada. The United Church Women of the National Council of the Churches of Christ in the United States of America have supported the Department's work in sharing publications and personnel and in the provision of funds. Mrs. Esther Hymer, a member of the staff of the United Church Women, has collaborated through the years with Mademoiselle Madeleine Barot, Secretary of the Department, in connection with the work of the United Nations Organization's Commission on the Status of Women.

C. Africa

The work in Africa began appropriately with the first meeting of the All Africa Church Conference held at Ibadan, Nigeria, in 1958. (See Chapter I.E.2.) No women delegates had been chosen for this meeting, so in the hope of securing a greater inclusiveness in the conference a consultation was arranged preceding it at the same meeting place. This consultation was composed of both men and women and gave particular attention to the contribution of Christian women to family, professional, church and national life.

Another consultation focussed attention more on the local parish and was held in the Cameroun. There were 108 participants, not counting the babies strapped to their mothers' backs! The representatives to this consultation came from Baptist, Evangelical and Presbyterian congregations and there were also delegates from the Gaboon and Togo. Altogether there were five different language groups represented in the consultation each of which had to be provided with its own interpreters and minute secretaries! Afterwards Mademoiselle Barot made a three weeks' visit to Madagascar. This was the first time that a representative of the World Council of Churches had visited the island. All this led to a great deal of follow-up work, in cooperation with the Continuation Committee of the All Africa Church Conference and with the various national Christian councils in the French speaking countries of Dahomey, Togo, Cameroun and Gaboon, as well as in the English speaking countries of Ghana, Nigeria and Liberia. The great opportunities afforded to the Department by these new developments necessitated the finding of some means for supplementing the work of the Geneva headquarters. A solution was found through the establishment of a Women's Ecumenical Team in West Africa. This was inaugurated as a three-year project in 1959 on the invitation of the National Christian Council of Ghana and with the sponsorship and support of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches. The purposes of the team include the drawing together of representatives from French and English speaking countries in Africa, the development of leadership training with special

reference to questions related to family life, the education of women, the overcoming of the oppressive weight of tradition with regard to women both in the Church and Society, the economic role of women, illiteracy, and the direction of girls' movements. The leader of the team since its inception has been Miss Cox van Heemstra, a trained social worker from the Netherlands, who during the first year was assisted by Sister Madeleine-Marie Handy of the Cameroun, an ordained deaconess.

In 1960, in order to keep in close touch with the work of the team and to make new contacts in the continent, Mademoiselle Barot undertook a further journey through Africa of ten weeks' duration. Her programme included attendance at several conferences, and consultations with churches who were planning to train girls for professional church work, to employ specialists on women's work, or to open centres for girls and women. She also sought to explore the best ways of expanding the Home and Family Life programme of the International Missionary Council in response to the requests of the All Africa Church Conference.

These, together with other needs and opportunities, were made the subject of the programme of a consultation held at Lomé, Togo, in 1961.

The most recent development in Africa has been the assignment of a staff member to the Tunisian Service Team established under the auspices of the Division of Inter-Church Aid and Service to Refugees (See Chapter IV.VII.B). This team member works under the guidance of the Department in offering help to Moslem women's organizations whose members are seeking to take a greater share in the reconstruction of their nation.

D. Asia

The sudden and lamented death of Sarah Chakko proved a great loss to the Department and interrupted the development of the close working relationships with Asia which had been established under her leadership. In 1959 Dr. Barot visited Pakistan, India, Burma and Malaya, and in the course of her journey took part in a consultation in India on the cooperation of men and women in Church and Society, and attended the inaugural Assembly of the East Asia Christian Conference at Kuala Lumpur. In that Assembly the Asian churches created in the East Asia Conference a Department of their own on the Cooperation of Men and Women in the Church, Home and Society. In this way the Asian churches provided in a practical way for the expansion of the "Home and Family Life" movement which by that time had outgrown its original framework. Since then close working relationships have been maintained with the East Asia Christian Conference and regular contacts have also been established with women's groups in Burma, Indonesia, Pakistan and the Philippines.

E. Latin America

In 1960 the Secretary of the Department made a three months' tour of Latin America which included, besides visits in Argentina, Brazil and Uruguay, attendance at the meetings of the World Young Women's Christian Association in Mexico and at the United Nations Organization's Commission on the Status of Women, in Buenos Aires. A consultation was also held at Centro Emmanuel

(Colonia Valdese, Uruguay), which was followed by the development of plans for a full programme of leadership training courses for women.

III. Broadening Concerns since Evanston

Since Evanston, the work of gathering information, correspondence, documentation, organizing consultations, and the making of journeys, as well as the development of practical projects such as teams, has greatly increased.

A. Biblical and Theological Studies

Material has been gathered regularly in order to increase understanding of the Bible and its message about man-woman relationships. Theologians have contributed studies on such subjects as :

- (i) The implication of the doctrines of Baptism, Justification, and Redemption for man-woman relationships ;
- (ii) The influence of non-Christian philosophies on the teaching of the churches about women, i.e. Aristotle, Plato, the Jewish and Hellenic schools of thought, etc. Material has also been gathered on the teaching of the churches on women in the ministry, Mariology, marriage, celibacy, etc.

B. Sociology and Psychology

While the interest in Biblical and theological questions has been maintained the Department widened its search for further guidance from other disciplines, especially psychology and sociology. At a consultation held at Odense, Denmark, in 1958 the theme was "Obstacles to the Cooperation of Men and Women in Working Life and Public Service." The psychological understanding of the nature of the obstacles was presented and discussed. A consultation held in 1960 at Uplands, Great Britain, provided an opportunity for the sociologists to contribute their insights as to the nature of the cooperation of men and women.

C. Women in the Service of the Churches

In 1958 the Department completed a report made at the request of the Bishops' Council of the Church of Sweden which had asked for information about the position taken by the Member Churches of the World Council of Churches concerning the admission of women to the ministry.

Material has also been assembled through the years about the participation of women in the governing bodies, the voluntary service, and the professional work of the churches.

Thanks to the Scholarship Committee of the World Council of Churches increasing opportunities for education and ecumenical exchange have been made available to women, and during 1960 a special effort has been made to provide scholarship opportunities for women who had completed a term of service in their churches and were prepared to continue. This especially applied to women of between 30 and 45 years of age for whom marriage had become a less likely possibility and who because their gifts had been proved and recognized were justified in anticipating a long period of professional service.

D. Marriage and the Family

In 1960 the Department was authorized to enter more fully into the field of Home and Family Life. A survey had already been commenced on *marriage liturgies*, since some churches had already amended the wording of the marriage vows in order to help couples make them more honestly, and other churches had refused to make such alterations on the grounds that the present crisis in marriage can only be met by better teaching and understanding of the doctrine of marriage. This study included the gathering of information about the different ways in which the churches are giving sex education and teaching about marriage. In answer to the specific requests of the African churches information has been furnished not only about Biblical and theological data, but about the ethical implications of bride-price, polygamy, inheritance laws, treatment of widows, the extended families, etc.

Consideration has also been given to the inter-relationship of work and home. It has been found that often the housing provision available together with the demands for a mobile labour force had led to the breaking up of the traditional three-generation family. Young married couples must live alone and have therefore had to find new ways of sharing responsibilities in the bringing up of their families. This in turn has led to the development of new concepts of 'the mother' and 'the father.'

E. Single Man and Single Woman

Repeated requests have been made to the Department to furnish material to the churches about men and women who are living alone because of the demands of labour, the breakdown of marriage, the results of war or the numerical imbalance of men and women in the population. Work on this was undertaken at the Uplands Consultation in 1960, but it has not yet been possible to deal with the subject adequately.

F. Celibacy

Celibacy is a closely related question, but of a wholly different nature. The teaching of the churches on this subject has been contradictory. While marriage has been presented as the only real Christian way of life some churches demand celibacy of their priests, and most churches request it of their women parish assistants, missionaries, deaconesses, etc. In dealing with the problem, the Department keeps in close touch with the experiments in community life which are being made in different Protestant churches in Europe.

G. Responsible Parenthood

The Department is giving attention to this subject, with special reference to the Consultation sponsored by the World Council of Churches and the International Missionary Council held at Mansfield College, Oxford, 1960. The conclusions reached thus far and which give the broad context in which the Department feels the subject should be considered, have already been sent forward to the Central Committee.

H. Employment of Married Women

In 1959 it was decided to document information regarding the universal problem of the employment of married women. The need for a first appraisal and for action by the churches in this situation was recognized. The possibility of part-time work for married women had already been canvassed, especially in Europe, and it had been hoped to find several large industries in France, Germany and Great Britain who would be ready to experiment with new methods of employing women who were also engaged in raising their families. Although this hope did not materialize, the Department has continued its interest in this matter, giving special attention to two of its aspects :

- (i) What can be done to continue job training for women during the period when they are rearing their families, with a view to their subsequent recruiting into the labour force ?
- (ii) The new patterns of family life which are emerging where both partners are working during the time when the children are still young.

IV. Christian Action in the Work with International Organizations

As a result of the directive given to the Department to take an active part in the work of the United Nations and its related organizations, these organizations have put a series of questions to the churches. Some of the churches have not yet studied them, others have not yet reached conclusions, but in some instances the churches have come to conclusions which differ from those reached by the United Nations organizations. The first series of questions dealt with the preparation and adoption of an international convention on marriage, for the establishing of a minimum age of marriage for girls, the giving of consent to marriage by the girl as well as the boy, and for the registration of marriages etc. At the time of the meeting of the Commission on the Status of Women in Geneva, 1958, a consultation was held in collaboration with the World Young Women's Christian Association to survey the ways in which churches and women's organizations were taking part in their own countries in the framing and enactment of social legislation required by the changing position of women, and to find ways of being more helpful to the international organizations, especially with regard to the problem of marriage and work.

Dr. Barot has represented the Commission of the Churches on International Affairs in many of the sessions of the Commission on the Status of Women, in Geneva in 1958, Buenos Aires in 1959, in the Seminar in Addis Ababa in 1960, and the Commission meeting in Geneva in 1961.

Conclusion

During the past six years the volume of requests for visits, documents, help in organizing consultations, from new churches and many countries has increased. The file of correspondence in the Geneva office contains over 2000 names. In those parts of the world where the requests for opportunities have been greatest, the sending of team workers — as in Africa — has proved a valuable and practical way of working. This team method has brought the Department into close

working relationships with the Division of Inter-Church Aid and Service to Refugees (Chapter IV.I.B). In this way a far more intensive and effective help has been given to churches, national Christian councils and women's organizations than would otherwise have been possible.

In the work with women's organizations, both in Africa and around the world, the Department has had the opportunity of serving as a sort of clearing house for projects. Through these varied contacts a real contribution has been made towards the development of the ecumenical outlook of those women's organizations who are prepared to look beyond their own denominational or national boundaries.

The Department has widened its contacts through sharing in the editorial work of the bulletin "Laity" with the Department on the Laity, and through taking part in various consultations organized by the Department on Church and Society. Radio, television, the press, have also been used in bringing women's questions before a wider public, and the response has been so encouraging in various countries that consultations have been organized to consider further the use of these mass media for the education of women.

The title of the Department, though cumbersome and awkward, has had the advantage of attracting attention. In contrast to the usual pattern of women's organizations stress has been laid upon the complementary nature of men and women as well as on the enrichment of the life of the Church and Society which derives from such cooperation.

The scope of the work has been extended from the consideration of the role of women in the Church to include the whole complex of man-woman relationships in every aspect of society. Within the social order of today the tidal wave of change rolls on and mounts higher so that constantly new aspects of man-woman relationships continue to appear. The work to be done is far greater than anything that has as yet been accomplished. The Department has drawn strength, and continues to do so, from the enthusiasm and eagerness of those men and women of the churches who have responded to this particular world-wide call.

C. YOUTH DEPARTMENT

Introduction

Youth is characterized by change. Each generation differs in some ways from others. Within a few years great changes take place in the constituency of young people and in the tasks to be carried out among them. The Youth Department in its structure, organization and programme reflects these changes.

During the seven years under review, there has been a complete turn-over of staff in the Youth Department and many variations of emphasis and approach. The structure of the Department has been altered. From Amsterdam to Evanston it was directly related to the General Secretariat. Since Evanston it has become a Department within the Division of Ecumenical Action. This modification has strengthened the Department in its efforts for ecumenical education and for

helping the churches to accept young people as active participants in their life and witness. It has also meant working under a new discipline and a certain limitation of freedom as well as a certain reduction of special funds. The Department has shifted its accent from the development of ecumenical youth councils and from preoccupation with world conferences to a more concentrated enquiry into the evangelization and nurture of youth in the life and mission of the Church. This has meant the giving of greater consideration to the needs of the teenage group and of work for them as well as of the older 18 to 30 age group.

This period has also witnessed a new phenomenon, the emergence of the teenager as a distinct sociological category in technological society. In the newly independent, if technologically underdeveloped, countries of Asia and Africa the extensive and rapid political, economic and social changes have affected young people most acutely. Together with this development must be reckoned the vast increase in the youth population of the world. All this has called for a deeper concern for the integration of youth in the life and mission of the Church, a more concentrated attention on regional developments, and a closer cooperation with other world bodies which constitute the World Christian Commission.

I. The Integration of Youth in the Life and Mission of the Church

The aims of the Youth Department are, inter alia, "to keep before the churches their responsibility for the evangelization of young people and their growth in Christian faith... and to strengthen the youth work of the churches in all parts of the world." (See Evanston Report, page 203.) The Second Assembly at Evanston was reminded of the fact that "many young people leave the Church at the age when they might be expected to come into responsible membership of it." The following year the Youth Committee presented a statement to the Central Committee exposing the problem :

"In attempting to face all the issues involved in the common failure to integrate youth fully into the worshipping and witnessing life of the Church, we have all been challenged to reconsider the very nature of our youth work in the light of the present mission of the Church in the world and in view of the sociological and psychological problems of adjustment which young people must undergo as they grow into adulthood in the world today. Indeed, we have been forced to rethink, in this context, both the evangelistic task of Christian youth itself, and the nature of the preparation for full church membership carried out by the churches and of the commitment carried out by young people."

The Central Committee agreed to encourage the Department to make this a major emphasis of its own and to conduct consultations and enquiries in pursuance of it. A report was promised for the Third Assembly.

It was soon discovered that the subject was a vast and complex one. The statement of the problem had to be modified for every situation and every country. It became patently clear that the problem itself is a living one, and does not only concern youth but the whole life of the Church. The state of youth reflects the state of the Church, as it does the state of society. Youth holds a mirror before the whole Church.

Three special consultations have been held in Europe, one on Baptism and Confirmation (1958), another on Holy Communion (1960), and the third on the Evangelization of Youth (1961). After the first two of these, a paper on Christian Initiation was presented in 1960 to the Commission on Faith and Order. The approach adopted in these consultations has not been based on theological issues *per se*, but rather on the teaching and practice of these central rites of the Church among young people. This approach has exposed some theological problems which have often escaped the attention of theologians and teachers in the churches. Some Member Churches are now pursuing similar lines of enquiry.

In the United States of America, the problem had to be tackled from the point of view of the relevance of the Church's teaching and practice among young people who are caught in the pervading atmosphere of what is called 'youth culture'. Much thinking has been done in this field, and in the light of it many churches are reexamining their youth work.

Similar efforts are being made in Asia, Latin America and Africa, though in a less concerted way. The main emphasis in these areas of rapid social change is on helping youth in churches which are tempted to ghettoism, to be more responsibly involved in the life of society. The relationship of economic and political life to the worshipping life of the Church raises urgent questions especially among youth who feel social changes most acutely.

The staff has been active in initiating and furthering all these varied approaches. The task has proved far bigger than could have been anticipated, and the findings which have been produced so far can only be regarded as tentative and inadequate.

II. World and Regional Meetings

After the World Youth Conference in Travancore in 1952, the sponsoring world bodies decided not to hold further world conferences on a cooperative basis. It has been observed that while criticisms were made about the frequency of these conferences and the energy expended upon them, no other substitute has yet been found as a means for arousing ecumenical interest and of discovering new leadership and new initiatives. Each world body has, therefore, been organizing its own world and regional conferences with the support of other world bodies. The Youth Department has played its part in this process.

The Youth Department decided that the best way of introducing a new generation to the ecumenical movement and of preparing for and sharing the fruits of the World Council of Churches' Third Assembly, was to sponsor or stimulate regional youth assemblies. In Europe an Assembly was held in Lausanne on July 13th to 24th, 1960. This Assembly brought together 1750 young people and youth leaders from all over Europe, including East European countries, as well as representatives from all the other continents, under the general theme "Jesus Christ, the Light of the World."

This was the first ecumenical event of its kind for the continent of Europe and it has proved a great stimulus for future ecumenical work in that region. The churches in Europe are seriously considering the major issues raised by the Assembly, the religious instruction of the younger generation, with special emphasis on Bible study, the desire of young people to serve a world in need,

both at home and abroad, and the question of inter-communion in the churches of a locality as well as in ecumenical gatherings. A similar Assembly in the United States of America for delegates from the whole of North America, has been held in Ann Arbor. This Assembly brought together some 3,000 delegated youth leaders from both Canada and the United States as well as a large number from other continents. The theme of the conference was "Entrusted with the Ministry of Reconciliation." During this Assembly, which considered anew the Gospel, the Church and the World in terms of the North American situation, meetings were also held of many of the national youth councils of the denominational youth movements. Triennial conferences in New Zealand 1960/61, and Australia 1962, have also given attention to the New Delhi themes. At the end of 1962 the Quinquennial Latin American Evangelical Youth Conference will be held and its deliberations will also be centred around the theme of the Third Assembly.

III. Developments in Ecumenical Youth Work Around the World

The period since Evanston has seen an emphasis on regional developments. After the formation of the Youth Department in 1946, much attention was given to the reconstruction of youth work in war torn Europe and the task of the Secretary appointed was directed towards this end. Since Evanston, a new and more independent relationship with Europe has been forged. There is now a European working group made up of a few key national ecumenical youth secretaries, which meets two or three times a year. An annual consultation of national correspondents works out the policy and programme for the region. An increasing number of international and ecumenical efforts are being undertaken by the national youth centres such as Agape in Italy and Oud Poelgeest in Holland. The tremendous response to the Lausanne Assembly is the result of intensive ecumenical youth work, both locally and nationally, during the last few years.

In North America development has taken a different line. As far back as 1945 a youth secretary was appointed and attached to the New York office of the World Council of Churches. The decision of the World Council of Churches to base its world staff in Geneva resulted in the closing of the New York office in the latter part of 1957. Since then there have been three major staff visits to North America. Two observable changes have taken place. The Youth Department of the National Council of the Churches of Christ in the United States of America, which is made up of the staff of the United Christian Youth Movement, has taken more direct responsibility for ecumenical youth work in that continent, with the result that the character of its own work has perceptibly changed. There is an annual consultation between the leaders of the United Christian Youth Movement and the Committee on Young People's Work of the Canadian Council of Churches in which consideration is given to the total ecumenical task of young people in the whole region.

After the Oslo World Youth Conference, in 1947, many of the participants from *Asia* took the initiative on their return home in forming youth committees of National Christian Councils or national youth movements. The Youth Department of the World Council of Churches gave much encouragement to this development. The appointment in 1955 by the World Council of Christian Education and Sunday School Association of Miss Epifania Castro as an area staff member

with special responsibility for youth work, gave focus to a more regional development. In 1958 a consultation on youth work in Asia was held in Japan. It was then agreed to make a thorough survey of the situation and the needs of youth work and to recommend to the inaugural Assembly of the East Asia Christian Conference that a Youth Committee be appointed under its auspices. This took place in May 1959. By the time of the Third Assembly this Committee will have met three times and will have organized a number of regional and national leadership training consultations. Miss Castro, who carries the secretarial responsibility for this Committee, has travelled widely in Asia. Two extensive visits by members of the World Council of Churches' Youth Department staff have been made in Asia in 1955/56 and in 1958. The closer relationships of *Australia and New Zealand* with Asia have proved of great significance. One of the members of the East Asia Christian Conference Youth Committee is the secretary of the Australian Christian Youth Council. The appointment of full time youth secretaries in both countries has led to a marked increase of ecumenical activity among young people and this is evidenced not only by the formation of many regional and city youth councils, but by the excellent conferences which have been held at which participants from the South Pacific and from Asia have been present. Both Australia and New Zealand have provided facilities for the training of Asian national youth workers and have encouraged a stimulating exchange of leadership within Asia. A member of the Geneva staff visited these countries in 1956.

94 In *Latin America*, the Youth Department of the World Council of Churches has continued its support of the Union of Latin American Evangelical Youth, the regional body formed on the initiative of the Latin American youth leaders who had attended the first World Youth Conference in Amsterdam in 1939. An international ecumenical team led by a Secretary of the Youth Department of the World Council of Churches spent three months visiting 13 Latin American countries in 1956/57. They conducted leadership training courses and held consultations with youth leaders. The Youth Department has also cooperated with the World's Student Christian Federation in a Bible study training course in 1959 and with the Union of Latin American Evangelical Youth in the organization of a youth leaders' training course in Costa Rica for the Central American and Caribbean countries in 1960.

Africa presents a rather different picture. There are few Member Churches in Africa south of the Sahara, and church youth work is not greatly developed. A youth leaders' training course was held in Nigeria under the auspices of the World Council of Christian Education and Sunday School Association's Youth Department which was supported financially by that Department, by World Youth Projects, as well as by the World Council of Churches. The initiative for this action came from the Philippines and from Canada. Ecumenical Work Camps have made a deep impression in many countries of Africa. When the first All Africa Church Conference was held early in 1958, there was a section of the Conference devoted to the consideration of youth work. A staff visit from the World Council of Churches' Youth Department to West Africa followed soon afterwards. The Continuation Committee of the All Africa Church Conference has maintained its interest in work among youth. There is little doubt that in the period following New Delhi there will be a great extension of work among youth in that vast and quickly changing continent.

In the *Middle East* a promising start was made in the development of regional ecumenical conversation when a Youth Leaders' Consultation was held soon after Easter in Beirut in 1955. The political unrest in the region since 1956 has somewhat hindered progress in this development, but visitation by Geneva staff and ecumenical work camps have been possible and youth leaders from the area have taken part in ecumenical events in Europe. The Youth Department is supporting jointly with the World's Student Christian Federation a scheme for securing the services of a person stationed in that region to do intensive ecumenical youth work.

This decentralization of ecumenical activity, though welcomed and encouraged, poses an acute problem for the Department. How can a centralized staff effectively keep pace with the regional developments? There will certainly be much pressure to appoint full time regional secretaries. If this could be done, and it would call for international support, then the work of the Department would be lightened. If it cannot be done, then the Department's staff will have to face the fact that they must spend the major part of their time travelling, sometimes at the expense of their other work.

IV. Youth Rendering Service

The Youth Department has the responsibility of offering "young people the means of expressing active ecumenical concern through spiritual and material aid" (see Evanston Report, page 204). From Evanston to New Delhi, this function has grown in importance, for one of the distinguishing characteristics of this generation of young people is their willingness to respond to clear and actual needs. They are suspicious of idealistic schemes for a better world, and are chary of ideological battle cries. On the other hand a project which is demanding and manageable, and which is a response to human need, will promptly claim their time and their energy. The Youth Department of the World Council of Churches provides the means for young people to render service through Ecumenical Work Camps, World Youth Projects, and Opportunities of Voluntary Service.

Ecumenical Work Camps are a well known and regular feature of the work of the Youth Department since they began in 1947. Some 10,000 campers from over 60 countries and several confessions have participated in 387 camps in 47 countries. In the course of these last years, there has been significant expansion of ecumenical work camps in Asia, Africa, and more recently in Latin America. An extensive staff visit in 1959 to Asia (where camps have been sponsored since 1949), led to the beginning, in 1960, of annual work camp leaders' training conferences, similarly to those held regularly in Europe and the United States of America. While up to Evanston only one camp had been sponsored in Africa, some 16 camps have since been held there under the auspices of the Youth Department. These camps have also increased in variety. (See Chapter IV.VI.E). This expansion has been helped by the establishment of national work camp committees which keep in close touch with the Geneva staff. Nevertheless the work of the staff has become much heavier, for the programme demands a great deal of detailed administrative attention, apart from the important responsibility of providing the camps with all the materials necessary for the achievement in them of an ecumenical experience. As the sponsor of the largest

number of international work camps, the Youth Department is represented on the Co-ordination Committee for International Voluntary Work Camps related to the United Nations Educational, Scientific and Cultural Organization. Staff members have attended special UNESCO consultations in India in 1958, and in Yugoslavia in 1960.

The question is often asked, "what makes these camps specifically ecumenical, and why are they part of the programme of the World Council of Churches?" Experience has shown that the peculiar genius of the ecumenical work camps lies in the fact that

(i) they are an occasion for young people of different confessional backgrounds to live, work and worship together for some four weeks, and thus to experience the common life in the Body of Christ, and to become aware of their responsibility to work for the unity and renewal of their own churches ;

(ii) they help the campers through work and worship to understand anew their calling as 'fellow workers for God' and to gain a clearer conception of the relevance of their faith to their everyday life ;

(iii) they enable young people to be confronted with the social, economic and political issues with which the community in which the camp is held has to wrestle, as well as in their own country, and to do so in an ecumenical context and with the guidance of statements and studies produced in the World Council of Churches ;

(iv) they are a training ground for the ecumenical encounter which the campers must enter in their home countries and communities.

World Youth Projects were reported on by the Department as a part of its programme for the first time at Evanston. The programme is potentially a means for enlarging and deepening the commitment of youth within the Holy Catholic Church. It does this through the encouragement of mutual giving and receiving. The programme is based on needs which must be met through the development of church youth work in a country and it serves as a stimulus for self-support. There are five kinds of activities which are facilitated by World Youth Projects : leadership training, literature for youth work, visits of leaders between countries or continents, the establishing of youth centres, and the provision of full time interdenominational youth workers. The projects have helped to establish closer contacts between Christian youth in various countries through correspondence and through the publication of two valuable booklets, "When We Pray" by Wilmina Rowland and "When We Share" by Frances Maeda.

This programme, which is jointly sponsored by the Youth Departments of the World Council of Churches and the World Council of Christian Education and Sunday School Association, is still a relatively modest one. In some countries young people channel their giving through the Division of Inter-Church Aid and Service to Refugees or, more frequently, through their missionary agencies. Other world Christian youth organizations also have their mutual assistance programmes. A staff member jointly appointed by the World Council of Churches and by the World Council of Christian Education and Sunday School Association carries special responsibility for World Youth Projects.

Youth Voluntary Service is a programme resulting from the numerous requests received from young people who desire to give a short period of voluntary unskilled service whenever there is need. These requests led the Youth Department

to accept the occasion provided by the influx of refugees in Austria to make an experiment in that country in 1957 under the auspices of the Division of Inter-Church Aid and Service to Refugees. Since then 135 young people from 12 countries and 13 denominations have through this programme served in refugee homes in Austria. The success of the experiment has led to the exploration of other fields for such service and a small beginning has been made in the placing of youth volunteers in the service of CIMADE. (See Chapter IV.VI.E.)

V. Publications

The Youth Department has been publishing a Newssheet ever since the Oslo World Youth Conference in 1947. In 1955 the format was changed to that of a quarterly periodical which reached a circulation of over 2,000 copies. Two series were produced, one presenting various aspects of the Divisions of Ecumenical Action, Inter-Church Aid and Service to Refugees, and Studies, which indicated the various ways in which youth have participated in the work represented by these Divisions; the other series was on various subjects, such as significant developments in international youth work, the social and political responsibility of youth, youth and worship, and new experiments in youth work. Although the Newssheet was well received it was felt that a Youth Bulletin might better serve the Department in its attempt to deal substantially with major concerns. Up to date five numbers of the Bulletin have been published dealing with issues raised for the churches by the enlarging youth population of the world and on various aspects of the youth work of the Church.

In 1956 the Department experimented with an Ecumenical Youth News, which was designed to give news of interest every month for reproduction in Christian youth magazines. This did not meet with a very enthusiastic response. A second attempt along these lines in 1960 evoked considerably more interest. The Information Department, which has been of great assistance to the Youth Department in all its publication work, is helping in the production of syndicated articles on special events or subjects to be used by denominational youth magazines. More youth news is also appearing in the Ecumenical Press Service.

VI. Cooperation with Other World Christian Movements

The Youth Department has close links with the lay movements, the YMCA, the YWCA, the WSCF, and in particular with the Youth Department of the World Council of Christian Education and Sunday School Association. Since 1949 these five bodies have worked together in the World Christian Youth Commission. This Commission has held a number of meetings and consultations since Evanston to discuss their common problems and to share their common concerns. In the summer of 1955 a consultation on youth and student work was held in Africa. Since then a close liaison has been maintained between the world bodies in the development of work in Africa. The awareness of the problem of bringing young people to Christ and into the life of the Church led the Commission to hold a consultation in 1957 on "Ecumenism and Evangelism."

This was followed by consultations organized by the member organizations. In recent years there has been a great expansion of secondary or high school

education and serious problems have arisen for those who are concerned with the evangelization and the Christian nurture of young people of high school age. A consultation on work among young people in high schools was held in February 1958 the report of which was widely circulated and studied. A research document has also been prepared in which some indication is given of what the world movements and their member units have sought to accomplish during the last 25 years. A further enquiry is being made on what is actually being done in different countries and on the various approaches to such work.

A further consultation held in 1960 examined the concept of 'leadership' from the Biblical point of view and sought to appraise it in the light of experience of the world bodies. It is hoped that the insights gained from this consultation will be of great help in the future planning of leadership training programmes. In addition to these specific interests which the Youth Department has in common with other world bodies, the Department's staff has taken part in many other events organized by world youth bodies, for example the YMCA Centennial Conference, and the YWCA World Council meeting in 1959, the WSCF Theological Students' Conference in Asia, and its General Committee Meeting in 1956; the World Conference on the Life and Mission of the Church in 1960, and the Leadership Training Course in Africa in 1961, also organized by the World's Student Christian Federation.

98 Special mention must be made of the close cooperation of the Youth Department with the Youth Department of the World Council of Christian Education and Sunday School Association. This began in 1950, when that organization appointed a full time youth secretary. There was a large overlap of the members of the Committees of both Departments, so that up until the time of Evanston there was a great deal of common planning and action. After Evanston the secretary of the Youth Department of the World Council of Christian Education and Sunday School Association resigned and his post was not filled. The portfolio for youth work was carried by the Associate General Secretary of that body with his office in New York. Effective cooperation has not been very easy, therefore, during these latter years, although relationships between the Youth Department and the Youth Department of the World Council of Christian Education and Sunday School Association remain cordial. In 1957 a consultation of their officers agreed to establish a joint youth committee, to appoint a joint secretary for World Youth Projects, which decisions have since been implemented. In 1955 the World Council of Christian Education and Sunday School Association appointed an area secretary for Asia who was to devote part of her time to youth work. The staff and committee members of the Youth Departments of both bodies took part in the institute and convention in Japan organized by the World Council of Christian Education in 1958. The larger issue of the difference in aims, functions and structures of the two world bodies has yet to be squarely faced if a really common strategy for youth work is to be achieved.

Conclusion

The Youth Department has tried to be sensitive to the changing needs of youth and the developing processes of the ecumenical movement in the nations and regions and in the world at large. During the last seven years certain changes

have been made as new tasks demanded new patterns of work. The main framework of the Department and its chief aims and functions have remained the same. As a Department within the Division of Ecumenical Action it shares the Division's major concern for ecumenical education, and this it has sought to express through its efforts to help the Member Churches and youth movements in the integration of young people into the life of the churches and to do so as part of the process for the renewal, for the manifesting of the unity, and the fulfilling of the mission of the Church. The Department reminded the Evanston Assembly that "there is in the ecumenical movement with its vision of the oneness of the Church, its world wide task, and its eagerness to respond to its Lord in worship and service, a challenge to young people which has evangelistic power." (See Evanston Report, page 227.) The experience of the Youth Department during the past seven years has proved the truth of this affirmation.

D. ECUMENICAL INSTITUTE

Introduction

Some one who is very much concerned with the work of the Ecumenical Institute recently asked whether it can really be said that Bossey has had a definite influence on the renewal of the churches. This question poses a certain dilemma for all who work at the Institute. Many of the approximately five hundred people who pass through Bossey annually, speak with enthusiasm about the ecumenical experience they have had there. What kind of enthusiasm is it? Is it an enthusiasm created by the beauty of the place, by the 'good atmosphere' of the house, as some call it, by a new kind of encounter with so many people from different parts of the world, by the fact of being drawn across the confessional boundaries of their own churches, by the opportunity of learning new and effective methods of running a parish, of becoming an evangelist, or a responsible layman etc.? Or, is it the pure enthusiasm which grows out of a new vision of the one missionary Church which is sometimes glimpsed in the meetings at Bossey, and when seen, fills people with joy and quickens them with a readiness to return and work for the realization of that vision within their own churches, rather than holding aloof and keeping their unique experience to themselves?

I. Bossey and the Churches

The real test of the Institute's work is whether those who have shared in its courses and conferences return home to take up work for the renewal of their churches in a new way with a holy impatience and as collaborators in the ecumenical movement.

The last seven years have seen an increasing improvement in the collaboration of the Institute with the churches and the churches with the Institute. Generally speaking, there is no problem of recruiting for the courses and consultations, although the problem of securing a balanced representation from the churches and continents remains. Many churches are fully aware of the existence of Bossey

and help to send to its courses and conferences people who are well prepared for them. Sometimes this collaboration works out more easily with churches which are far away from Europe than with the European churches. It is gratifying that the percentage of participants from Africa and Asia has steadily increased, but it is highly desirable that some churches should be more numerous and more frequently represented in the Institute's activities. It is to be regretted, even if it is understandable, that the Institute has so few opportunities of welcoming members of East European churches ; it is equally to be regretted that the Institute has so few opportunities of welcoming people from the northern European countries who do not have to overcome the same difficulties which beset the East European churches.

II. The Staff

During the period under review a variety of traditions have been represented in the Institute's staff. Professor Hendrik Kraemer and Suzanne de Diétrich bequeathed to all their successors a rich heritage of prophetic vision and an inspiration to new ways of thought and action in presenting a serious and necessary challenge to the churches.

After their departure an entirely new staff was built up. Rev. Dr. Robert Paul of the Congregational Union of England and Wales, provided the link during the period of transition from the directorship of Dr. Kraemer to that of the present director, Professor Hans Heinrich Wolf, a German Lutheran. Rev. Dr. Charles West, a member of the United Presbyterian Church of the USA, joined the staff in 1956. Dr. Nikos A. Nissiotis, from the Orthodox Church of Greece, joined the staff in 1958, and Mr. Henry Makulu of the United Church of Central Africa, in 1960.

The Rev. Hans Ruedi Weber of the Swiss Reformed Church, bringing with him the rich experience he has gained in his leadership of the Department on the Laity, joined the staff in 1960 replacing Dr. West, who returned to his home land to take up an appointment on the Faculty of Princeton Theological Seminary. Miss Simone Mathil and Miss Ilse Friedeberg, who have served as administrative secretary and interpreter respectively for many years, have helped immensely in maintaining the original pioneering spirit of the whole enterprise and since Miss Friedeberg's departure in the summer of 1961 it has not been easy to make up for all that she has done by way of interpretation in the wider sense.

The rest of the staff, both of the house and office, because of their great devotion, care for the running of the Institute in such a way as to make it possible to concentrate on the main task, to be always at the disposal of those who come to Bossey. All this makes demands beyond the call of duty, and the purpose of the Ecumenical Institute is fulfilled only by the most careful and responsible stewardship of all the gifts and energies which lie in such a resident community.

III. The Setting

Many things have changed in the outward appearance of Bossey since 1954. Additional grants from Mr. Rockefeller made possible the building of two new staff houses, so that the staff families are comfortably accommodated. The

chapel, with its impressive wooden cross on the wall, has been given its definite shape. The second floor of Petit Bossey has been enlarged to provide more single rooms. A new building for the lecture hall and library is under construction. (See Chapter IX. VII. B.)

The provision of these additional facilities was made necessary especially by the growth of the Graduate School with its regular enrolment of about 50 students each semester, and the consequent demand for more room for quiet study, and by the rapid growth of the library which now numbers 11,000 volumes. This must not be taken to imply an intention to enlarge the Graduate School or to increase the numbers attending the summer meetings. There must be a limit to the size of such gatherings if the disadvantages of 'mass meetings' are to be avoided and personal contacts and pastoral care of the individuals are to be maintained.

IV. The Programme

In considering the work of Bossey the distinction must be borne in mind between the gatherings which make up the summer programme and the Graduate School with its one semester from October 1st to February 15th.

The Summer Programme

In the summer programme there are courses which are more or less of an educational character and which are organized annually. There is a lay course, a pastors' and missionaries' course, and a students' course, partly for theological and partly for non-theological students.

(i) *The course for laymen* in 1959 on "Christian Unity and Commitment in the World" may be taken as representative both in theme and content of such courses. They are not designed simply to impart information, but as an introduction to ecumenical work which will lead to a new commitment in all the different realms in which lay people today are occupied. The lay courses are open to all except ordained pastors. There is need for fresh blood in the membership of these courses. Not only those who come from within the churches are wanted but those from the periphery of church life who state their questions more radically and confront everyone in the group more seriously with the problem of modern man.

(ii) *As for the pastors' and missionaries' courses* the theme in 1960 "Church, Ministry, Priesthood of all Believers," may be regarded as typical. The vitality of the lay movement, at least in some parts of the world, is compelling a rethinking — on the basis of the Bible — of the right place of the ministry of those who are set apart within the whole people of God to follow this calling.

Speakers such as Professor Richard Niebuhr of Yale Divinity School, have greatly helped participants in these courses to see the problem in a new way and to rid themselves of the false idea of an isolated 'Pastorenkirche,' which does not understand what is meant by the Church as the *Laos Theou*, the people of God.

Themes such as "The Mission of the Church in Conditions of Rapid Social Change," have in this or in some similar form been the subject of many of the pastors' and missionaries' courses. How must the Church be reformed in order

to carry out its evangelistic responsibility in urban and industrial society? The benefit of these courses is that in them pastors and missionaries are always brought together. The questions which are raised by pastors and missionaries from Africa and Asia are illuminating for the whole group, since some of the problems of social change are more easily understood when seen in the setting of Africa and Asia than in the more complex situation of Christian or post-Christian Europe and North America. The great difficulty which many of these gatherings face is that the different situations call for a different approach, both in isolating the problems and in searching for the solution. It must however be remarked that the general trends towards industrialization and technocracy are reducing the differences between the situations of Christians in various parts of the world.

(iii) In this category of pastors' courses must be placed the several gatherings arranged for *military chaplains*. There have been fruitful discussions of their special opportunities for ecumenical work.

(iv) The *theological students'* courses have been perhaps somewhat overloaded with material, or have dealt with too difficult subjects for those who were receiving their first experience of ecumenical thinking. Themes such as "Church, Culture and Mission," require a great deal of knowledge and maturity on the part of the students if they are to appreciate the complicated and subtle distinctions involved in such a discussion. It may well be that in the future there should be a greater emphasis on subjects which will lead the students into a clearer understanding of the fundamentals of ecumenical thinking, especially in the fields of ecclesiology, social action, evangelism and lay activity.

The Orthodox member of staff, in collaboration with Professor Zander from Paris, undertook responsibility for the organization of meetings for non-Orthodox students to introduce them to the life and thought of the Orthodox Church. Great importance is attached to the development of the work at Bossey in such a way as to ensure that the Orthodox view on worship, Bible study, and theology is taken fully into account. This means a continuous endeavour to present Orthodoxy in such a way as to be comprehensible to those who are accustomed to think only in terms of Western Christianity, and similarly to present Western Christianity to those who are accustomed to think only in terms of Orthodoxy.

(v) Another field of the Institute's activities lies in *meetings for professional groups*. A conference on the *nursing profession* brought together a number of doctors, nurses, pastors and others to wrestle with the problems which arise from the increasing depersonalization of medicine, the effects of the welfare state, and the lack of recruits for this profession.

Various gatherings have been held to deal with *educational questions*. Such subjects as "The Christian Conception of Education," "The Role of the Gospel in Secular Education," "The Images to which Secular Education is directed," "What Modern Society expects from Secondary School Education," have been discussed. Two specialized conferences within this general field have been held on "Education within the armed forces." Military experts from different countries had a very frank discussion on the purpose of a soldier's training and what a Christian in the present world situation has to say about it.

(vi) In this same category of conferences for professional groups mention must be made of a meeting of *Church Architects*. Out of the enthusiasm of their new

ecumenical experience was produced a kind of charter for church building which is widely used in many countries. As a result of the lively response to this meeting another is being planned for the near future which it is anticipated will be on the subject "Church Building and Town Planning."

(vii) No less vitality was shown in a meeting for *European Industrialists* who were called together with leaders of European churches to confer on the present situation of Europe and the growth of a new European society, a fact of which the churches are not sufficiently aware. In this conference, as in so many others, the readiness of lay people was revealed for a more definite engagement in the total task of the Church, a readiness which observers often find so surprising. If only the churches were more ready to recognize this and place greater responsibility in the hands of their lay leaders !

(viii) In the field of science much attention has been paid to the *natural scientists, philosophers, and sociologists*. A first discussion of the uses of atomic energy revealed the similarity of the problems facing different countries and how much it would mean if Christians could come to a common mind and take common action in this matter. This kind of discussion must go on in the hope that in the long run it may penetrate to that depth in which all the participants will be brought face to face with the fundamental question of science and Christian belief and their relationship to each other.

A similar process has been started in the discussion with *philosophers and theologians* as they have tackled such questions as "To what extent can theology and philosophy be seen in a certain partnership ?", "How can a theologian make a right use of philosophy ?", "To what extent do philosophy and theology cooperate in the field of ethics ?" These questions have been discussed in several meetings. Questions of this kind have been posed in the field of *sociology*. It is of decisive importance that the role of sociology today be rightly evaluated, not only in regard to securing an appropriate picture of the world situation, but also in the analyzing of sociological structures in which the churches have their place. Here too a broad vista for more continuous and deeper work opens before the Institute.

(ix) *Theological training* may well be a greater preoccupation of the Institute in the future. So far the attempt has been made to envisage the ecumenical perspective of the various theological disciplines and its consequences for teaching. A start was made in two conferences dealing with the teaching of church history. Following this a conference was held of those who occupied chairs for "Ecumenics." The question has to be asked, "What is meant by teaching Ecumenism ?", whether it is possible really to speak about an "Ecumenical Theology," is still an open question.

There appears to be a widespread agreement that theological training in all its branches needs to be ecumenical and that the training towards the ministry should be much more broadly based. The vision of the one Church and its growing manifestation is adding a very wide dimension to the understanding of theological training.

(x) All these encounters have uncovered problems which call for *profounder studies*. A consultation on "The Meaning of the Secular" organized in collaboration with the "University Teachers' Committee of the World's Student Christian Federation" brought together an excellent group of experts in this field, including

some very competent secularists. Besides affording a great many new insights, this consultation clearly revealed the dilemma in which present day theology finds itself when it tries to meet the challenge of secularism. Another consultation on "Grace and Decision in a Dynamic Society" realistically confronted those who took part in it with the 'powers and principalities' in modern life, and led them to consider the help which the Bible gives, in wrestling with these forces, to people who want in their daily obedience to discern the will of God.

The emphasis given to Bible study in almost every meeting at Bossey serves to underline the urgency of the problem of discovering the way of reading the Bible so that it speaks relevantly to the present situation. Bible study often remains in the sphere of pious edification because of the difficulty of drawing the analogous conclusion from a book which speaks both to persons in a special historical situation and to persons in all situations of all times.

Among what may be called 'these exploratory' gatherings a consultation has also been held on *nation building and international relationships*, which not only sought to deal with the problem of the present situation in general, but with the question of an 'international ethos,' which is so urgent a consideration for all who are engaged in political and social service.

Yet the work of Bossey is not limited to a place. Bossey teams from time to time engage in extramural work in order to share with a larger constituency the concepts and ideas which lie behind the work of the Institute and grow out of it.

Winter Programme

The Graduate School of Ecumenical Studies

A great deal of time and thought is spent in the preparation and leadership of the Graduate School with its annual semester of four and a half months through the autumn and winter. About three hundred students have taken part in the nine semesters of the school which have been held thus far. If all the students had started to work in the ecumenical way pointed out to them, they would by now have constituted a great potential for the ecumenical movement. A realistic appraisal of the work of the school is bound to recognize that although many will have cherished memories of the months spent at Bossey, they will continue in their work just as they did previously. There is no reason for giving up the struggle. The general standard of the selection of the students is being raised continually so that there is every reason to expect that an increasing number of students will come to Bossey who are not only capable of assimilating the material provided in the courses but of the kind of constructive thinking which does not seek to avoid the challenge and the difficulties presented to them by the different ways in which their fellow students think and react. The Graduate School has gladly accepted the opportunity of being a part of the University of Geneva and its close cooperation with the University is working smoothly. The Chairman of the Board of the Graduate School, Professor Jacques Courvoisier, as well as other members of the Board, show their great interest in the work. The association with the University does not mean that the pattern of university teaching is followed in the Graduate School. The subjects treated in the School call for a special form and method of presentation. The achievement of the most stimulating

ecumenical encounter of those who from many nations and denominations are brought together to deal with theological problems, to enter together into new experiences, and to share a common worship and a community life, requires a special approach. Experience of the last few years has made it plain that the working together of students from different nations and denominations in small groups of eight or ten means much more in the gaining of new insights than a long series of lectures. It may well be that this method of small groups working under the guidance of directors, but with much of the initiative left to the students, will be increasingly used in the future. It has proved most valuable that among the students, whose ages range from 25 to 45 years, there are normally to be found some of sufficient competence to aid the guest professors, who accept the invitation to take part in the School, in directing the studies. It is important that the students themselves should have sufficient leisure and liberty to discover for themselves what it means to be together, to study and worship together, and to work for a new common effort by the churches to overcome their wearisome divergencies and to witness to the Lordship of the one Lord and Master.

Each semester of the Graduate School usually has a special theme, such as "The Responsible Use of Power," "The Roman Catholic World," "The Ministry and Ministries of the Church," "The Christian Witness in a post-Christian and non-Christian World." As many students like to have a variety of the aspects of one theme presented to them and to be introduced to the whole range of ecumenical experiences and activities, it has been decided to divide the semester into three periods which, though linked together, deal with different facets of the chosen theme. A number of students have followed the doctorate course of the Graduate School, which leads to a Dr. theol. "avec mention sciences œcuméniques." One Swiss and two American students have already gained the degree, and others are preparing for it.

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V. The Complementary Character of the Institute's Work

The inclusion in the Ecumenical Institute of the Graduate School with its provision for more continuous study and of the summer programme with its many stimulating encounters, makes the whole concept of the Institute creative. The two parts of the programme play in to each other to the great advantage of each, since what is learned in the Graduate School is valuable in the conferences and shorter courses, and the shorter courses benefit from the experiences gained in the Graduate School.

If a proposal already agreed by the Board of the Graduate School can be implemented, then in the future the students of the Graduate School will add to the benefit of their ecumenical studies those of an ecumenical experience, through three or four months of practical work in pioneering projects of different churches.

Graduate School students in one of the semesters showed a special interest in the subject of prayer for unity and they expressed their conviction that Bossey should become especially a place of intercession for unity. This inspired the idea of holding a consultation on "Prayer for Unity." This not only broadened the horizons of understanding of the meaning of prayer for unity, it deepened insights into its meaning, and particularly when it is the prayer of a residential community. This conviction shared and expressed in a Graduate School has been

of immense value to the groups that have come for shorter terms to engage in international and ecumenical programmes. In this way the two aspects of the Institute's programme have been mutually enriched.

In consultations like the one on prayer for unity, the participation of Roman Catholics has proved most helpful. Ecumenical work is incomplete unless it includes, albeit critically, Roman Catholic Christianity. The participation of Roman Catholics in the conferences and courses has proved a great asset and it is not only desirable but important that provision be made for this kind of participation in the future.

Conclusion

A review of the past seven years prompts a reflection on how many opportunities have been missed for lack of physical strength to accomplish all the tasks or for lack of spiritual imagination and clarity of purpose in dealing with them. The Bossey staff is admirably supported by many people, and it has been greatly helped by the wise and stimulating leadership of Dr. Kathleen Bliss, the President of the Board of the Institute, and by the members of the Board. The Divisions and Departments of the World Council have also fully cooperated in the task and the Institute has many friends in the lay centres and evangelical academies and has been greatly helped by visiting professors and guest speakers from many lands and churches.

If those who are responsible for the Institute are aware of their failures to deal with many problems which cry for solution, yet they look forward to devoting themselves more completely to the unfinished task, grateful for the privilege of working in an institute where new thinking, new experimentation, and new commitment become the characteristics of the life of ecumenical communities, whether gathered for the shorter or longer term courses.

E. SPECIAL ASSIGNMENTS OF THE DIVISION

The Division 'as an entity in itself,' to use the formula of the Evanston Assembly, has functioned in two ways : first, through a one or two day meeting each year of the Divisional Committee, and second through three or four meetings each year of the staff of the Departments, often with the guidance of the Chairman of the Divisional Committee, Dr. Marc Boegner. At these meetings, the different activities and concerns of the Departments have been reported and where necessary coordinated, and various specific responsibilities assigned to the Division as a whole have been dealt with.

The Division was given two special responsibilities by the Central Committee, one for "Christian education" and the other for "intergroup relations."

I. "Christian Education"

The Division was charged by the Second Assembly "to help the churches to relate ecumenical thinking to Christian education in all its aspects." The Divisional

Committee has discussed this function several times and reached the conclusion that the training of candidates for the ordained ministry is of capital importance for the "Ecumenical Education" of church members, and that an ecumenical reorientation of the traditional systems of training in the different churches is needed rather than the addition of 'ecumenics' as an additional subject. There are a number of other international agencies at work in this field, such as the Theological Education Fund and the World's Student Christian Federation and intensive work is being done in some countries and denominations. The Division of Studies has also been seeking to launch an enquiry about theological Education. The Committee of the Division of Ecumenical Action decided in the light of this information that for the time being priority ought to be given to other responsibilities. It should however be noted, as the reports indicate, that the Ecumenical Institute has been fulfilling one very practical function in this field by providing opportunities for ecumenical education and consultation through the Graduate School of Ecumenical Studies, the summer courses for theological students, and the important series of consultations on teaching church history and ecumenics. There may well be a case in the near future for a Division of the World Council to take other initiatives in this field, but so far the exact nature of such initiatives (which must complement and not duplicate what is being done by other agencies) has not become sufficiently clear, nor have adequate resources been available for initiatives commensurate with the needs.

In other parts of the wide field covered by the phrase "Christian education in all its aspects," such action as the Division has been able to initiate has been mostly indirect. Courses and consultations at the Ecumenical Institute, joint enterprises of the Youth Department with the secondary school work of the World's Student Christian Federation, and with the World Council of Christian Education, together with contacts between the Laity Department and Evangelical Academies and similar institutions on the one hand, and denominational Boards of Christian Education on the other, have been the main ways in which the World Council has sought to be of service. The Division was also responsible for assembling a symposium on the closely related subject of "Ecumenism in the Local Church." This was published in the *Ecumenical Review* in April 1956. The Divisional Committee has given much attention to the ways in which the membership of the churches could be more directly related to the work of the Assemblies of the World Council. Dr. Kathleen Bliss reported the results of these deliberations at the Central Committee at Yale in 1957. (See Minutes of Tenth Meeting of the Central Committee, Appendix XII, page 105.) The plans for the preparation in the churches for the Third Assembly have taken these proposals very seriously.

In the still wider field of the responsibility of Christians for education in general, there have been conferences for educationists at Bossey. The World Christian Youth Commission (which brings together representatives of the World Council of Christian Education and Sunday School Association, the World Alliance of YMCA's, the World YWCA, the World's Student Christian Federation, and the Youth Department of the World Council of Churches) also held a consultation on secondary education at Basel in 1958, in which Departments of the Division took an active part. Many believe that the time is ripe for more sustained ecumenical study and action to follow up some of the thinking of the

section on "Education" at the Oxford Conference on "Church, State and Community" in 1937. So far the Division has not been able to find the means to provide for the services of the experts without whose guidance and help it would be folly to venture into this important but complicated and difficult field.

II. "Inter-group Relations"

From 1956 to 1959 responsibility for following up the report of the section of the Evanston Assembly on "The Churches amid Racial and Ethnic Tensions" was assigned to the Division (*Evanston Report*, p. 151). In a field in which so many ecclesiastical, governmental and non governmental organizations are at work, it seemed essential as a first step to consult with National Christian Councils, church leaders and social workers in areas of acute racial and ethnic tension, about the particular kinds of service which they would welcome from the World Council. Dr. Oscar Lee of the National Council of the Churches of Christ was made available to the Division for a period of three months to hold consultations on this question in Britain, Germany and Switzerland, several countries in Central and East Africa, and in India and Ceylon. His conclusions were endorsed by a consultative group of experts and by the Central Committee of the World Council at Yale in 1957. (See Minutes of the Tenth Meeting of the Central Committee. Item 12-I, p. 28.) The main recommendation was that "the Division of Ecumenical Action should seek means outside normal sources of income to make available the services of a competent *consultant*." He would be "essentially a field worker who would spend a large part of his time visiting a small number of areas... in response to invitations received... to assist the churches to make their own provisions for continuing work on these problems." Hopes of finding sufficient funds for the employment of such a consultant were disappointed in the years 1958 and 1959, although some grants were made by generous individuals.

In the latter part of 1959, the Reverend Daisuke Kitagawa of the staff of the Department on Church and Society was freed to make a most useful two months' study tour for this purpose in the Southern United States. As a result the Executive Committee of the World Council of Churches decided with the full approval of the Committee of the Division of Ecumenical Action that the responsibilities of the World Council of Churches in this field should in future be lodged in the Department on Church and Society in the Division of Studies to which the consultant's work was so closely related. This decision was endorsed by the Central Committee at St. Andrews in 1960 and is reflected in Appendix VII, paragraphs 53 and 54. Reports of more recent activities in this field are to be found, therefore, in Chapter II (ii) ; Chapter III.E.II ; Chapter II.B.III.

CHAPTER IV

DIVISION OF INTER-CHURCH AID AND SERVICE TO REFUGEES

I. Structure of the Division

The Division of Inter-Church Aid and Service to Refugees has been developed within the World Council of Churches as a distinctive unit within the organization. The Division is not divided into departments. It is given permission to raise its own budget annually and is not therefore dependent upon the general budget of the World Council of Churches. The Divisional Committee known as the Administrative Committee meets at least four times a year and thus is closely involved in the direction of the Division's many undertakings and its complex programmes.

The responsibility for the direction and administration of the Division is vested in an Associate General Secretary who is appointed by the Central Committee of the World Council of Churches and made Director of the Division. The sixteen members of the Division's staff are related immediately to him. Although the Division is not departmentalized, staff relationships according to responsibilities have been carefully worked out.

A. Staff

There are Secretaries who carry responsibility for certain areas, and Secretaries who have responsibility for certain functions or programmes of the Division. At present there are Secretaries for Asia, Europe, Orthodox Churches and Countries and Latin America, and the decision has been taken to appoint a Secretary for Africa.

These secretaries are responsible for helping in the development of Inter-Church Aid relationships in the area and for coordinating the work in their areas of their colleagues who carry specific responsibilities for certain operations like the Refugee Service, the Scholarship, Health, Material Aid, Fraternal Workers and Ecumenical Youth Service programmes.

Two staff members are carrying special assignments, one for the study of migration, and the other in the capacity as an adviser to the Director in the study and survey of areas of acute human need.

An Administrative Secretary of the Division is, as his title suggests, responsible for the day to day administration of the Division's work, and his office with that of the Director constitutes the administrative centre of the Division.

The largest operation within the Division is that of the Service to Refugees, and the Secretary and Associate Secretary for Refugees are also the Director and Associate Director of the Service to Refugees. This portfolio includes the maintaining of relationships with intergovernmental and governmental agencies, notably with the United Nations High Commissioner for Refugees, the control and administration of the programme, and the direction of the field services which are carried out by some 500 field staff working in some 30 different countries.

B. Relationships

While the Division is an integral part of the World Council of Churches and therefore related to all Divisions and Departments it is especially closely linked to some. It depends a great deal upon the service of the Department of Finance and Administration, the Commission of the Churches on International Affairs, and the Information Department.

The Division has a special relationship, too, to those departments which carry out certain Inter-Church Aid undertakings, notably the Youth Department, the Department on the Cooperation of Men and Women in Church and Society, and the Department on the Laity.

There is also a specific liaison with the East Asia Christian Conference and the All Africa Church Conference.

In common with all other Divisions and Departments of the World Council of Churches the Division of Inter-Church Aid maintains direct contacts with the Member Churches and is their servant.

By virtue of its mandate and its responsibility for raising its own budget the Division has built up a network of relationships with the relief and inter-church aid agencies of the churches and councils of churches and with national Christian councils. Through these agencies the budget of the Division is underwritten and the projects and programmes of Inter-Church Aid, Relief and Refugee Service are carried out.

C. The Task

The Division's work falls into four main categories :

(i) *Emergencies and Relief*

The Division seeks to call the attention of the churches to emergency situations in various parts of the world, whatever their cause — whether from natural catastrophe or political upheaval. When the news of such emergencies breaks an attempt is made to find out what the needs are and what role the churches can play in bringing relief to the victims. The churches that are in a position to help are alerted and informed and the appeal is made to them, often by cable, for money, food, clothing, medicines, and, at times, personal service. Material aid does not as a rule pass through Geneva, it is directed immediately to the disaster area, the Division's role being to co-ordinate the sending of supplies. Cash gifts often pass through Geneva where international currency facilities are available. Steps are taken to see that gifts are acknowledged by the recipients directly to the donating churches and councils.

(ii) *Inter-Church Aid*

The Division exists to make possible within the fellowship of the World Council of Churches the bringing of the needs of churches to the attention of their sister churches who are in a position to help. This is done by the careful process of building up Project Lists which are then circulated to the Member Churches or the national agencies for study and support. When a church presents a need it does so to the Inter-Church Aid Committee or appropriate ecumenical body in its own country first. The churches of a country are thus first engaged in an ecumenical conversation about their needs and corporate decisions are taken concerning which needs of which churches are to be presented.

These requests are then studied either in the world Consultation, which the Division organizes annually, or in the Administrative Committee itself.

The resultant substantial volume — A World Listing of Needs — is then commended to the churches, and support is sought for the projects. Help for these projects flows across national and confessional lines. The Division itself does not have resources for these requests, it simply seeks them and, where necessary, it transmits them.

Not all the projects are underwritten, and some are only partly underwritten, but there is a growing volume of inter-church aid flowing along these lines.

(iii) *Divisional Operations*

There are certain programmes which the churches have decided to carry out together through the Division, and a central organization is provided for this purpose in Geneva. The largest operation is that of the Service to Refugees.

A basic budget for administration is provided by the churches, and thus the Service to Refugees is enabled to enter into contracts with the United Nations High Commissioner for Refugees and intergovernmental and governmental agencies, to do the field work necessary for the solving of the problems of refugees. A refugee's problem may be solved by migration, integration into the society of the country in which he has found asylum, or by the provision of life time care. These are the three main services which the Service to Refugees renders and in which it involves the churches. Smaller but no less significant programmes in Scholarships, Health, Fraternal Workers, Material Aid, and Ecumenical Youth Service, are organized and operated through the Division.

(iv) *Strengthening the ecumenical ministries of the churches and councils*

There is a miscellaneous series of services which the churches exercise through or with the Division. In certain areas of 'chronic emergency,' like Hong Kong, Korea, the Middle East, Kenya, provision is made through the Division's budget for the maintenance of an office and staff in the region so that the programme of relief and inter-church aid work may be coordinated or carried out locally.

Similarly support is given to the ecumenical regional organizations, like the East Asia Christian Conference and the All Africa Church Conference. From time to time staff members are seconded to national councils for special assignments.

Certain ecumenical enterprises, like the Ecumenical Church Loan Fund, or Ecumenical Service Teams, while having a separate administration, look to the Division for the provision of publicity and the securing of funds.

These undertakings call for a great deal of staff visitation and travel which in turn lead to a better understanding of the churches of one another and to a drawing of them closer together in service of the purposes of the World Council in Witness, Service and Unity.

D. Finance

The Division's basic budget is known as the Service Programme. This provides for the costs of administration, salaries, travel and office expenses etc. as well as for the programmes of the Service to Refugees, Scholarships, Fraternal Workers, Health etc.

From this budget also are paid the costs of the miscellaneous services for strengthening ecumenical inter-church aid and relief in various areas, and of the services given to the Division by the Churches Commission on International Affairs, the Finance and Administration and Information Departments of the World Council.

Each year the budget figure is set by the Administrative Committee, submitted to the Finance Committee of the Central Committee, and upon its recommendation the Central Committee votes to authorize the Director of the Division to seek to raise a budget of the approved figure.

In the current year the budget of the Service Programme is \$1,106,000. Of this figure some \$525,000 is for the Refugee Service. The effect of the making available of this sum by the churches is to be seen in services rendered which in so far as they can be computed in terms of cash value run into many millions of dollars. For the \$525,000 given for the Service to Refugees an operation costing approximately 3 million dollars annually is undertaken. (See Chapter IX.III.A.1.) The Project Lists attract support which also runs into the millions, and by virtue of the Service Programme the money collected in response to appeals for emergencies is sent complete without deductions for administrative costs.

It has been one of the causes for satisfaction in recent years that the Service Programme has been regularly underwritten in full. The financial operation is kept under constant review by the Department of Finance and Administration, the Divisional staff and by the Administrative Committee to ensure that the enterprises shall be operated within budget.

II. The Evanston Decision

The Second Assembly of the World Council of Churches at Evanston in 1954 not only made the Department of Inter-Church Aid and Service to Refugees into a Division of the World Council of Churches, it gave to the Division a mandate to develop its ministries outside of Europe. Until that time the Department had been mainly concerned with the needs of Europe, although the Refugee Service had been operating in other continents and one or two emergency operations had been undertaken, notably in Korea, Hong Kong and the Middle East. It was very soon discovered that this widened mandate meant much more than a simple extension of the ministries hitherto exercised in Europe and much more than an automatic application to other continents of the procedures which had been built up in Europe. In Europe the Department had been aiding churches which

were essentially strong and deeply rooted, if temporarily battered and broken. In lands outside of Europe the Division found itself seeking to serve churches which were comparatively young, not as deeply rooted in the life of their nations and almost always in a minority.

In Europe the Department had been dealing with churches which were impoverished because the economies of their countries had collapsed under the strains of war. Such countries could look forward to rehabilitation to their former standards of prosperity at least. In the lands outside of Europe the Division found itself seeking to serve churches which were economically poor, whose countries were economically weak and had never known prosperity comparable to the lands of the west.

In Europe Inter-Church Aid was seeking to meet needs arising from one great disaster. In lands outside of Europe it has during the last 7 years been seeking to deal with needs arising not only from World War II but from a series of wars which have taken place since and are being fought still, as well as needs arising from great natural catastrophes to which these regions are subject.

In Europe the Department of Inter-Church Aid and Service to Refugees was dealing with needs which were compassable and to which the churches' contributions were significant; in Asia, Africa and Latin America the churches through the Division of Inter-Church Aid and Service to Refugees have been, and are, confronting needs of such vastness and depth that they seem to defy solution and their contributions seem like a drop in the ocean.

The Evanston decision was in fact two-fold :

- (1) To build on the foundations laid in Europe in the time of emergency a permanent structure of Inter-Church Aid ;
- (2) To carry the concept and the ministries of Inter-Church Aid to lands beyond Europe.

III. Emergencies

The role of the Division has always been to alert the churches to emergency situations, to appeal for help and to coordinate the aid given. The extension of the mandate of the Division to lands outside of Europe meant moving into areas which are particularly subject to natural disaster or to political upheaval.

Procedures have now been built up whereby often within 24 hours of receiving the news of a disaster help is on the way. A widening circle of churches and countries is now responding to such appeals and often before there has been time to alert the churches from Geneva, cables and telephone calls are received in Geneva enquiring about what is to be done and what help is needed.

In the last five years forty-five appeals have been issued through the Division and the cash response reported to Geneva has been \$2,557,000. These figures take no account of the value of the great quantities of material relief sent, nor do they include the current appeal for the Congo which has been made for one million dollars. From Japan to Chile, from Austria to Africa, appeals have been received and aid sent.

This meeting of the churches in the service of need often strengthens the bonds of ecumenical fellowship, and because disasters have such a long aftermath their incidence often marks the beginnings of longer term ministries of inter-church aid.

IV. Europe and the Orthodox Churches and Countries

A. Europe

Those who had misgivings — and there were such — that the extension of the mandate of the Division to lands outside of Europe might mean a neglect of Europe cannot but be reassured by the events of the last seven years. The emergency measures for the meeting of Europe's dramatic needs in the post war years have given way to positive programmes of inter-church aid.

The partnership of churches around the world with the European churches has been strengthened ; Inter-Church Aid Committees are now established in almost every European country so that the giving of aid, or the requesting of it, is the subject of ecumenical discussion.

The European Project List has proved to be a means of support not only for the short term enterprises but for the longer term undergirding of the minority churches, notably in Spain, Portugal and Austria, for the many varied ministries of CIMADE, and for theological education in Belgium and Italy. The amount of aid given in support of requests on the European Project List continues to average between \$1,700,000 and \$1,800,000 annually.

The lines of fellowship through Inter-Church Aid have remained open with the churches of Eastern and Central Europe, and the fact that staff visitations of these churches at fairly regular intervals has been possible gives cause for gratitude.

Sometimes the churches are the last to benefit from the economic recovery of a country, especially if they are minority churches. None the less the years since Evanston have seen both a gradual reduction of the programmes of sheer relief in Europe and an increasing participation of European churches in the ministries of inter-church aid to other lands. The large scale involvement of the German churches in inter-church aid in Asia, Africa and Latin America, while they continue to carry a heavy burden of responsibility for the churches of their own land, is of great significance for the total work of the Division ; but the smaller churches in Spain, Portugal and Italy are making efforts, too, to take their place in the community of ecumenical sharing which is Inter-Church Aid.

Recently a new development in church relationships has been seen which may well have far reaching implications in the period after the Third Assembly. The new nations which are emerging in Asia and Africa find themselves still linked to Europe culturally. The universities, for example, of both Western and Eastern Europe are crowded with students from Asia and Africa. At the same time many Latin American countries are seeking to strengthen their ties with European lands again.

There is also a growing demand for European technicians to serve in these new lands to help build up their economies and train leaders.

Already certain small steps have been taken in the Division of Inter-Church Aid and Service to Refugees to recognize these facts and to call the churches to address themselves to their implications. In two or three university centres, chaplains from Asian and African churches are ministering to students from these countries. Additional scholarship facilities are being provided both for theological and non-theological students, and schemes for the recruitment and preparation of Christian men and women to go from Europe to the service of the new nations and churches in them have been worked out. Since many of the European

churches involved are minority churches they will need help both from their stronger European neighbours as well as from elsewhere if they are to accept the opportunities of this developing situation.

B. Orthodox Churches and Countries

Similar trends away from emergency help to the building of a continuing fellowship in Inter-Church Aid are to be remarked in the Orthodox churches and countries.

Emergency measures for relief and rehabilitation of the churches and peoples in distress in these areas are only one aspect of the work done by and through the Division. Projects calculated to support and strengthen theological education and publishing programmes of the churches in Greece and Yugoslavia, for the deaconess training school in Athens, for seminaries of the Greek Orthodox, Armenian, Syrian, Jacobite, Coptic churches in Jordan and Lebanon, for the Coptic Institute in Cairo, for needy theological students in Ethiopia, constitute longer term and more far reaching work for these churches in their difficult situations. Similarly continuous help from many churches sustains the ministry and witness of the Orthodox churches in France, Finland and Germany, and the Old Catholic churches of the Netherlands, Austria and Germany. These churches have a significant place in the ecumenical movement: they are beloved and cherished members of the World Council of Churches. Their insights into the meaning of the faith refined in the crucible of suffering are an enrichment to all Christians.

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V. Asia, Africa and Latin America

The fulfilment of the widened mandate given to the Division at Evanston for service in Asia, Africa and Latin America has been and is being slowly and carefully accomplished. For the first period the task was entrusted mainly to one staff member, the late Dr. Ulrich van Beyma, whose sudden death and that of his wife in a road accident in March 1960 cast a dark cloud of sorrow over the whole World Council of Churches and in many hearts and homes in Asia and Africa where he had been a welcome guest. He undertook long and tiresome journeys and engaged with his faithful secretary in a vast volume of correspondence. He patiently persisted in building up the administration of Inter-Church Aid and absorbed with unfailing charity the criticism which his activities and his foresight drew upon him. His understanding of the Asian scene particularly, his insights often bluntly stated, sometimes produced sharp reactions in certain quarters, but it is now clear that he built a solid foundation for this work of the Division.

The extension of the ministries of Inter-Church Aid into these continents meant that the churches were entering, through their relief and inter-church aid agencies, areas in which they were already involved through their missionary agencies. This called for long processes of negotiations in definition of fields of service and clarification of procedures.

In all this the Division has been greatly helped by the presence in the Administrative Committee of representatives of the missions and of the International

Missionary Council, by the service of Dr. Raymond Dudley, an experienced missionary and missionary administrator donated to the staff of the Division of Inter-Church Aid and Service to Refugees by the Division of Foreign Missions of the National Council of the Churches of Christ in the USA, and who for the year after Dr. van Beyma's death carried the whole portfolio for Asia, Africa and Latin America, and by the readiness of the churches and councils in the field to cooperate in working out these new programmes.

In emergency situations and in the care for homeless people the Division has acted both on behalf of the World Council of Churches and the International Missionary Council and projects within certain defined categories have been listed and supported.

Provision was made within the East Asia Christian Conference at the time of its foundation for securing regional interpretation and coordination of inter-church aid; in the development of the All Africa Church Conference arrangements are in hand so that the services of Inter-Church Aid may be made more effectively available in that continent.

In Latin America the churches have moved in collaboration with the Division, mostly in dealing with emergencies — like the famine in North East Brazil or the earthquake disaster in Chile — in refugee work, and in the support of certain small projects in youth work, in Rapid Social Change studies, and in undertakings sponsored by the Department of Cooperation of Men and Women in Church and Society.

In Asia the last seven years have seen the building up of a clear and effective pattern of service.

In Africa the work grows apace. The churches through the Division of Inter-Church Aid and Service to Refugees have considerable commitments in Kenya, in the provision of resources for the Ecumenical Centre at Mindolo, for the emergency situation in the Congo and Ruanda-Urundi, while requests are coming from Madagascar, the Cameroun, Nigeria and other parts of Africa.

Similarly the opportunities of Inter-Church Aid ministries begin to multiply in Latin America.

In North Africa the Division has been the means of finding support for the work of CIMADE in Algiers and of establishing an ecumenical team in Tunis.

In the Middle East through the Refugee Committee of the Near East Christian Council, a great and continuing service to Arab refugees is sponsored by the Division. Feeding and clothing programmes as well as self-help and vocational projects are carried out not only in the refugee camps and settlements but among the 200,000 'other claimants' who live mostly in the border villages of Jordan. School and hospital projects have been supported in Israel, while services have also been rendered to the ancient churches of the Middle East.

Statistics are only symbols, but the records of gifts for Asia, Africa and Latin America, which do not include the value of the large quantities of material aid, show a rise from \$185,885 in 1957 to \$1,008,074 in the first 10½ months of 1960.

In the course of the discussions on Integration much attention has been given to the future relationships within the integrated World Council of Churches. The plans to be submitted to the Third Assembly provide a firm basis for collaboration. It would appear that during the next period in the history of the World

Council of Churches the work of the churches in and through the Division of Inter-Church Aid and Service to Refugees will prove to be a great new reinforcement of the Church's total mission in the world.

VI. The Service Programme

It has been pointed out above that "The Service Programme" is the name given to the basic budget of the Division, and that this provides not only for the essential administrative costs of the Division but for certain programmes which the churches carry out cooperatively through the Division and which are centrally organized by it.

A. The Service to Refugees

The sum of \$525,000 which appears in the Service Programme for the Service to Refugees in 1961 provides the basic administrative costs which the churches are asked to provide. In the past eleven years more than 220,000 people have been resettled overseas. Between 1954 and 1957, 30,000 refugees and migrants were resettled through church sponsorships in the United States of America under the provisions of the United States Refugee Relief Act. A resettlement programme for 1200 Dutch Indonesian migrants has recently been completed and another similar programme is in hand. 12,000 White Russians from China have been resettled, mainly in Australia and Latin America, and this programme continues. 600 Old Believers, White Russian refugees, have been established in what is now a self-supporting colony in Parana, Brazil, and other colonies are being established in Brazil and in the Argentine.

There is still an estimated caseload of 150,000 refugees for whom resettlement opportunities are being sought.

Resettlement programmes catch the imagination and are easily reported, but they are only a part of the total task. Large integration schemes calling for patient personal and pastoral care of refugees have been carried through in lands of first asylum. These schemes often call for the giving of vocational and language training to the refugees, for loans to help them establish themselves in trade, commerce or the professions, and for the provision of housing and long term counselling and welfare services to help them find their place as citizens in a new society.

Aged and difficult-to-resettle refugees need life time care ; 1035 places are now provided in Europe for these people. A feature of this work is that the homes often belong to a minority church which provides, with support through the Division, the necessary daily care for them.

The World Refugee Year — July 1st, 1959 to June 30th, 1960 — focussed attention once more on the problem of the refugees. National committees were set up in many lands to carry the appeal, and some 59 governments took part in the campaign. Some lands opened their doors to refugees for the first time ; others opened their doors a little wider so that some of the tubercular and handicapped refugees might pass through. The United Nations High Commissioner for Refugees received some 80 million dollars as a result of the campaign, and this enabled him to devise schemes for camp clearance, for housing and integration

projects, for new resettlement programmes, and for increased welfare services to the aged and handicapped refugees. This in turn gave new opportunities to the Service to Refugees of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches since it is one of the largest voluntary agencies on whom the United Nations High Commissioner must rely for field service.

The Division, at the request of the churches, compiled a World Refugee Year Work Book containing projects to be carried out by the Service to Refugees itself, and projects for homeless people not under the mandate of the United Nations High Commissioner for Refugees to whom the churches were being called to minister. Almost *five million dollars* (see Chapter IX.III.A.111) were contributed for these projects, more than half of this amount being designated for the undertakings of the Service to Refugees, the rest for work among homeless people mainly in Asia and the Middle East.

This task has called for great devotion and perseverance on the part of the whole staff of the Service to Refugees both in Geneva and in the field. There have been many disappointments and many times of great anxiety. In 1955, for example, the Travel Loan Funds, by which loans are granted to refugees, were in deficit to the extent of over \$500,000. Persistence in the difficult work of travel loan collecting, the confidence of the churches expressed in their readiness to underwrite this operation, tireless efforts to keep checks upon this world wide and complex operation, have resulted in the bringing of these funds into substantial balance. (See Chapter IX.III.B.)

To Dr. Edgar Chandler, who left the service of the World Council of Churches in November 1960 to become the Executive Vice President of the Council of Churches of Greater Chicago, is due the chief credit for the building up of this service and the direction of it through many a difficult crisis. He has given 10 years of imaginative and devoted service to this work. He has been aided by the no less devoted and amazingly meticulous work of Miss Margaret Jaboor.

The Service to Refugees can be said to have made an earnest endeavour to carry out the directive given to it by the Assembly at Amsterdam and reiterated at Evanston: "To give high priority to work for the material and spiritual welfare of refugees and appeal to member churches in countries capable of receiving any settlers, both to influence opinion towards a liberal immigration policy and to welcome and care for those who arrive in these countries."

B. The Scholarship Programme

The Scholarship Programme was inaugurated after the Second World War to give theological students in war stricken lands an opportunity to continue or to complete their studies which had been interrupted by the war. Between 1955 and 1960, 762 scholars have been given the opportunity of studying in lands, universities and seminaries other than their own. The programme is not simply designed to afford further academic training but to give the students early in their career an ecumenical experience. For the most part scholarships are for one year, although extensions are granted in certain cases. Besides the scholarships, two or three fellowships are granted every year, mostly to theological teachers who seek to do further research or have further training in their special subjects.

The programme which began as an emergency measure has proved so valuable that it has come to be regarded as an essential element in ecumenical service.

The outreach of the Division into Asia, Africa and Latin America has seen the development of the programme in these continents. Scholarship exchanges are encouraged within the regions themselves, and students from these continents are brought to Europe or the United States for study. Recently arrangements have been made for a few students from Europe or the United States to undertake courses in one or another of the Asian seminaries.

During 1960 a decision was taken to extend the facilities of the programme to non-theological students. This development is in its early stages, but the advantages of giving Christian students, especially from Asia, Africa and Latin America, the chance of further training in technical and professional disciplines within an ecumenical setting are already apparent. These students return to take their place in the public life of their countries, whether in secular employment or in the specific service of the Church. (See Chapter III.B.III.C.)

The item in the Service Programme for Scholarships — \$60,000 in 1961 — appears small for such an undertaking. The reason is that free places are provided in seminaries and colleges or are paid for by the national committees of the countries where the students go, and many students are able to gain help for their travel from Fulbright grants.

C. The Health Programme

This programme began too as an emergency measure. In the immediate aftermath of the war many European pastors and their wives, and church workers, were in poor health, many were suffering from tuberculosis. The programme was inaugurated to provide medical care, mostly in Switzerland. In collaboration with the Hilfswerk of the Swiss Churches a rest home was opened at Casa Locarno.

At the same time a service was started to provide medicaments which were in short supply, for use in Christian hospitals and institutions as well as for individual patients in war ravaged Europe. The positive value of this ministry has been recognized, so that now it not only offers a vital personal pastoral service to pastors and church workers, but is a means of maintaining a most valuable link with our brethren in Eastern Europe.

In Casa Locarno from 1955 to 1960 inclusive, 1122 guests from 16 different countries have been received and given three weeks' to a month's holiday. Most of these have been recuperating after illness, and 131 patients have been treated in Switzerland or their home lands. Every week parcels of drugs are sent off on the receipt of medical prescriptions, mostly to countries of Eastern and Central Europe. Consideration is being given to the ways and means of extending this ministry; approaches are being made to church hospitals and convalescent homes to offer free places for those who need medical care and rest, especially from Eastern Europe. So far the response is encouraging.

D. Self-Help and Theological Literature

Two other programmes are administered through the Division — one for self-help projects, whereby seeds, tools, sewing machines etc. are provided —

mostly for old people's homes and refugee communities — to enable them to maintain gardens or ply their skills to earn a little pocket money ; the other is a theological literature programme through which books are supplied to the libraries of seminaries of minority churches or of churches in Central and Eastern Europe.

E. Ecumenical Youth Services

The Service Programme budget contains an item of \$45,000 for Ecumenical Youth Services. This sum is made available to the Youth Department for its work in inter-church aid through work camps, voluntary youth services and world youth projects. From 1955 to 1960, 262 ecumenical work camps have been organized in various parts of the world recruiting into their service 5650 work campers.

F. Fraternal Workers

In Europe and now in Asia there has been developed a Fraternal Workers Exchange Programme. This is mostly carried on by direct church to church action. Through the Division some attempt is made to give pastoral care to these workers ; retreats for them are organized in Greece and West Europe annually and members of staff in the course of their journeys seek to keep in touch with them. In Asia the programme is sponsored by the East Asia Christian Conference and the role of the Division is to seek resources for this item in the Conference's Programme Budget.

G. Material Aid

The item in the Service Programme for \$5,000 for material aid is no indication at all of the size of the programme. The churches of the United States have maintained through the years enormous material aid and surplus commodities programmes. The role of the Division is to seek to coordinate this great undertaking. Canada, New Zealand, Holland, the Scandinavian countries too are engaged in this kind of ministry, and more recently the German churches have been making certain goods available.

The Swiss churches, which have an illustrious record for this kind of work, have recently conducted negotiations with the Swiss Government for the release of surplus cheese and full cream dried milk.

The money available in the Service Programme is simply for pump priming, notably in providing transport costs in certain cases.

The years have proved the significance of this programme in emergencies, in helping institutions, and in providing necessary commodities until self-supporting projects can be established. It is no exaggeration to say that thousands have been clothed or saved from starvation, and many thousands more, especially children, have been given a better chance of a healthier life because of this particular work. Contributions from church sources in the last five years have amounted to 49,000 tons valued at \$51,000,000, while in the same period it is estimated that through the Surplus Commodities Programme of the USA Government and operated by the United States churches through Church World Service

more than one million tons of goods have been distributed, of a value of \$195,000,000, in 45 different countries.

H. Miscellaneous items of the Service Programme

Various services of inter-church aid are maintained through the Service Programme budget. Mention has been made of the help given to the East Asia Christian Conference and the All Africa Church Conference. The office of the Relief Committee of the Near East Christian Council for the handling of the programme among Arab refugees, of the Christian Social Welfare Council in Hong Kong for the programme among Chinese refugees, are provided through this budget of the Division, while similar contributions are made to the Kenya Christian Council and the Burma Christian Council.

For the past three and a half years a mission of fellowship has been maintained, through the persons first of Pastor Roland Dumartheray and during the last three years of Mr. A. A. van den Brandeler, with the Church of Vietnam.

A proposal is to be presented to the Third Assembly to provide a special column in the Division's budget for such longer term commitments under the head of "Special Ecumenical Responsibilities."

VII. Ecumenical Services related to the Division of Inter-Church Aid and Service to Refugees

There are certain ecumenical services not under the direct administrative responsibility of the Division but for which the Division seeks the interest and support of the churches.

A. The Ecumenical Church Loan Fund (ECLOF)

The Ecumenical Church Loan Fund was founded in 1947. It is organized and administered by a Central Council of ECLOF located in Geneva. The Governing Board is chaired by Mr. Gustave Hentsch, a prominent Swiss banker, a devoted layman and a distinguished supporter of the World Council of Churches and of the whole ecumenical movement. The members of the Board are representatives of the World Council of Churches staff and leaders of churches and mission boards, both clerical and lay, from many countries.

The Central Council seeks money to be made available to the National ECLOF Committees established in various countries. These national committees are organized on a constitutional pattern acceptable to the Central Council and operated on the agreed principles of the Fund. Loans are made by the national committees at low interest rates to churches and church institutions in the 12 countries where ECLOF committees are now at work.

The moneys granted to a national committee remain in the country concerned and become in fact a revolving fund. It is customary for loans to be granted to cover not more than 20% of the total cost of the projects. The projects so far supported range from the repair of churches to the provision of vocational training schools for refugee children, from the building of new churches to the extension of a candle factory for Orthodox churches.

In 1958 the Central Council decided to extend the activities of ECLOF to Asia, Africa and Latin America. An ECLOF Committee has been set up in Burma and Tanganyika, and plans are in hand for similar committees in Australia and Latin America. ECLOF's total capital, wholly distributed to the various national committees, is at present \$460,000. Since its inception in 1947, 700 loans have been made of which more than 300 are still in circulation. More than 300 have been fully repaid.

It is a remarkable fact that through all the years of ECLOF's work not a single church or parish has defaulted in the repayment of its loan. There is every likelihood that this kind of inter-church aid service will be extended in the coming years. It is an important form of inter-church aid since it respects the dignity and independence of the church being helped, it strengthens the ecumenical fellowship of the churches within a country, and serves to develop the sense of responsibility of the churches to one another.

All the indications are of a growing interest in the "Loan Principle" among the churches, and an increasing flow of requests from various countries comes to ECLOF's Central Committee for help in the establishment of ECLOF Committees.

B. Ecumenical Teams

122 The recruiting and sending of ecumenical teams to areas of emergency is a well tested form of inter-church aid. The French Ecumenical Service Organisation CIMADE, for which substantial sums of money are furnished annually through the Division, has a great record of such work. More than 10 years ago, on the initiative of Dr. Robert Zigler, an agricultural service team was organized in Greece to work on the Greek-Albanian border. Since then the Greek Team has undertaken work in two other areas of Greece. In 1958 a service team, now consisting of 7 members, one a young man from the Philippines, was established at Falerna in Southern Italy, and in 1960 a team was organized in Tunisia.

These teams are administered by special international ecumenical committees which the Division serves through staff, information and promotional services. These teams have been supported by cash gifts amounting to \$273,974 during the past years, and 50 young men and women have been recruited into this service, usually for one to two years of work. Other teams which are supported through the Division include one in Kenya under the auspices of the National Christian Council of Kenya, others in Marseilles, Algeria, Dakar, under the auspices of CIMADE, and the women's team in West Africa organized and administered by the Department on the Cooperation of Men and Women in Church and Society of the World Council of Churches. (See Chapter III.B.II.C.)

There is a growing recognition of the value of this form of ecumenical service and many of the proposed inter-church aid projects call for the work of an ecumenical team.

VIII. A Widening Service

✓ Evanston gave to the Division of Inter-Church Aid and Service to Refugees a widened mandate ; the years from Evanston to Delhi have marked the beginnings

of a widening service. The Division will not seek from the Third Assembly an extension of its mandate, it will seek approval and encouragement for the maintenance of its present services and for the development of new forms of inter-church aid. In so far as it is possible those programmes which have been mainly confined to Europe will be extended to other continents.

The Service to Refugees will need not only to be continued, since refugees still cross frontiers in Europe, Asia, and more recently in Africa, but perhaps extended to cover certain categories of migrants. The three years' preparation for the Conference on Migration has raised certain serious questions for the churches.

In 1960 the Central Committee authorized the Division to help the churches make a "Christian Response to Areas of Acute Human Need," especially through the establishment of certain carefully prepared "Specific Comprehensive Demonstration Projects" calculated to lift economic standards or increase food production and involving special kinds of training and social welfare services. Two such projects are already under way in Calcutta and Chile.

The integration of the World Council of Churches and the International Missionary Council, if consummated by action of the Third Assembly, will open new possibilities of collaboration and service in this regard for the Division of Inter-Church Aid and Service to Refugees with the missionary agencies of the churches through partnership with the proposed Division of World Mission and Evangelism.

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Conclusion

The report which the Division will bring to the Assembly, and the proposals which the Assembly Committee on Inter-Church Aid will lay before the Assembly, will recognize that the Division of Inter-Church Aid and Service to Refugees does not exist as a separate entity nor does it carry out a separate programme. The achievements of the churches in ecumenical inter-church aid are not only to be measured by their value in alleviating distress or in sustaining the ministries of the churches. Compared with the greatness of the need these achievements are very small and represent work that is often inefficient and ineffective. The work of the Division of Inter-Church Aid and Service to Refugees is a part of the total work of the World Council of Churches.

The ministries of the churches to one another, and the ministries which they exercise together to people in need are essentially to be understood in terms of the fulfilment of the ecumenical purpose of the World Council of Churches itself in strengthening the manifestation of the unity which Christ has given to the churches and of their obedience and witness to Him as Lord.

Inter-Church Aid, as it is conceived at present, is a proper concern of the churches and of the World Council of Churches. It will continue to be so only as they regard it as an obligation laid upon them in fulfilment of their fellowship with one another in Christ, as an expression of their unity in Him, and as an instrument offered to Him for the renewal of the Church. Thus understood it may well prove to be an integrated and essential part of that total mission on which Christ sends His Church and for which He created it.

CHAPTER V

COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

Introduction

124 The Commission of the Churches on International Affairs was established in 1946 by the International Missionary Council and Provisional Committee for the World Council of Churches, to serve the parent bodies as a specialized agency in relation to the world of nations. Thus the present inter-Assembly period covers nearly half of the fifteen years' span of the Commission's life and work, and it has been chiefly one of consolidation and evolutionary growth. The Commission has built on the bases laid down in the founding conference at Cambridge and the experimental years of the Commission's work have been reinforced by the counsel and steady support of the parent bodies. The 1954 to 1961 period has been one of continuity and gradual expansion along lines already tested and approved, rather than of 'dramatic innovations' and 'new departures.'

I. Grounds for Encouragement

The evolutionary quality of the CCIA approach during the period under review does not reflect complacency or unawareness of the revolutionary tempo of international events. It rather arises from a concern for the responsible discharge of the trust committed to the CCIA by the World Council of Churches and the International Missionary Council. The targets emerging from the experience of the early years remain of primary importance with certain modifications. An agency with modest resources must concentrate its efforts on relatively few objectives rather than dissipate them superficially on many.

Cumulative experience and a considerable continuity of personnel among CCIA commissioners and officers, have improved efficiency and made possible the carrying of a larger work load in spite of the lack of a corresponding increase in resources. This record, however, is one of inadequacy when compared with the unmet requirements of the total ecumenical task as seen in the light of the urgencies of the international crisis and the potential witness of the ecumenical movement. Both standards of judgment must be applied in assessing the ensuing report.

II. Organization and Relationships

No major modification of the organization or procedures of CCIA has been attempted during the period under review. Some alterations in the regulations consequent upon the proposed integration of the International Missionary Council and the World Council of Churches have been suggested and are dealt with in the Workbook. Although the officers have repeatedly and continually examined the organization the new proposals do not contemplate any fundamental overhaul of the instrument which was shaped fifteen years ago to serve the ecumenical movement in the field of international affairs.

A. *The Functions of the Commission*

The aims of the CCIA, formulated by the Cambridge Conference, outline a broad strategy for stimulating and correlating a relevant Christian witness in international affairs. They include :

- Responsibilities in regard to policy and its implementation ;
- To alert churches to international problems, suggesting ways of effective actions (Aim I) ;
- To declare relevant principles and to show their bearing on immediate issues (Aim II).

Reinforcing this function, there are responsibilities in the fields of extension, education, and consultation :

- To stimulate nationally and regionally the formation of Christian agencies on international affairs (Aim III) ;
- To advise on and distribute suitable educational material (Aim IV) ;
- To organize international church conferences (Aim VII).

Reinforcement of another kind is called for :

- in regard to the study of selected problems (Aim V) ;
- and the organization of study groups (Aim VI).

Finally, there is the representative function :

- to represent the parent bodies in intergovernmental meetings (Aim VIII) ;
- concerting with other agencies for the advancement of particular ends (Aim IX).

The thread which runs through these functions and helps to unify them is the concern for bringing an effective Christian influence to bear on international decisions. This has been uppermost in the thought and work of CCIA from the outset. Consequently during the post-Evanston period as before, the primary focus has been on the representational task, and the preparations for it, at the United Nations and other intergovernmental meetings. This is the most distinctive of the functions assigned to the Commission. Thus for the most part short range studies and policy formulations together with much of the consultation with Christian leaders, nationally or regionally, have been related to the representational responsibilities of the Commission.

This is not to say that the broader functions are regarded as unimportant or less important. In the field of study a longer-range enquiry concerning an international ethos was initiated in 1956, and a staff study on various aspects of the

demographic problem undertaken in 1958. Contacts with national commissions and councils have been pursued by officers as travel schedules and budgets have permitted. The concern for educational material of a more popular character has been met by the issue during the past three years of an occasional bulletin, "*CCIA Brief*." Yet these broader functions have not been given an attention proportionate to their significance. The growth and variety of ecumenical concerns in developments at the intergovernmental level have complicated the task, regarded as central, for this Commission. As a result, a relatively small amount of the available resources in funds and staff time have been allocated to these longer-range functions.

The unsatisfactory nature of this situation was recognized at the Evanston Assembly, and is still recognized, by all associated with the work of the Commission. The Commission needs the reinforcement of Christian understanding and support, both nationally and in the parishes. Its effectiveness depends in a large measure upon the cooperation of well organized bodies basically related to the national councils and churches. All this is acknowledged, but it must be reported that during this inter-Assembly period not much progress has been made by CCIA or the parent bodies towards the enlistment of those extra-CCIA resources needed to pursue these broader purposes in a Christian peace strategy. Where the CCIA has not been able to perform certain important tasks within its own programme, officers have been able to utilize the facilities of other agencies, as in the case of the Institute of Strategic Studies. Experience shows that for a balanced strategy the CCIA as presently constituted must either sacrifice some of its specialization on the representational function, or receive more voluntary collaboration by Christian groups and leaders in developing other functions.

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B. Organization and Membership

In the post-Evanston period, the membership of the Commission has remained under fifty in number. The predominantly lay character of the body has been maintained, three fourths of the membership being laymen experienced in various aspects of statecraft. Some improvement in regard to geographical representation has been gained by the inclusion of new Commissioners from Italy, New Zealand and Nigeria, and a second Commissioner from the Middle East. The CCIA has recorded with sorrow the death of five Commissioners — the Right Rev. G. K. A. Bell, Dr. Flemming Hvidberg, Mr. S. A. Morrison, Dr. H. C. Mukerji, and Mr. Soichi Saito, and a former Commissioner and Chairman of the founding conference, Mr. John Foster Dulles. Two Commissioners, Dr. Reinhold Niebuhr and Sir G. A. Currie, have resigned for reasons of health.

In one sense the full Commission has been less directly involved in the continuing work of CCIA in recent years than in the early years when the initial guide lines were being laid down. Normal business is conducted by the Executive Committee, to meetings of which other Commissioners are invited. Several members have been given larger responsibilities by their governments, and the demands which CCIA can appropriately make on their time are correspondingly reduced. Nevertheless the Commissioners serve important roles as experienced advisers on specific issues and as potential critics of policy or programme. They also facilitate significant contacts with governmental leaders.

During the post-Evanston period the CCIA staff has been strengthened by the addition of the Rev. A. Dominique Micheli as Secretary in New York, and the Rev. Alan Booth as Secretary in London. The other officers are, Sir Kenneth Grubb, Chairman ; Professor Werner Kägi, and Dr. Johannes Leimena, Vice Chairmen ; Dr. O. Frederick Nolde, Director ; Mr. W. Rodman Parvin, Treasurer ; Dr. Richard M. Fagley, Executive Secretary ; Dr. Elfan Rees, Representative in Europe.

C. Cooperation with Christian Agencies

An effective Christian impact on international decisions requires the collaboration of many ecumenical agencies. CCIA officers have continued to advise the policy making committees of the parent bodies, particularly the World Council of Churches' Central and Executive Committees, which have in turn reviewed the work of CCIA. This relationship has helped to assure proper correlation in regard to policy statements. Since the Second Assembly, the Divisions and Departments of the World Council of Churches have shown a mounting interest in various aspects of international affairs, and this has led to consultations with CCIA. The Rapid Social Change Study has included concerns over international development assistance. The Division of Studies has also been conducting an enquiry on "Christians and the Prevention of War in an Atomic Age." (See Chapter II, Introduction IV.) The Department on the Cooperation of Men and Women has devoted attention to the work of the Commission on the Status of Women and various aspects of the UNESCO programme. (See Chapter III.B.IV.) The Youth Department devoted the first issue of its new bulletin to the world population problem and is also concerned in UNESCO Programmes. The special World Council of Churches' study on religious liberty, as well as the earlier study on proselytism and religious liberty, impinges on CCIA work in the field of human rights. The new programme for areas of acute human need of the Division of Inter-Church Aid and Service to Refugees involves a whole new range of services to the Division, so that the programme may be kept posted on relevant intergovernmental developments. This is in addition to continuing cooperation with the Division in the field of refugees. (Chapter IV.VI.A and Chapter IV.VIII.)

National commissions of the churches on international affairs have grown encouragingly. The growth has been more qualitative than quantitative, although since Evanston such bodies have been organized in Finland, Indonesia, and the Philippines, bringing the total to 23. The East Asia Christian Conference has set up a committee on international affairs. The main grounds for encouragement are found in the number of these agencies which have undertaken serious and responsible work, as compared with the unequal situation which existed in the previous period. CCIA correspondence with these cooperating committees has increased and officers have visited them as opportunities have arisen. Unfortunately the officers have not been able systematically to meet with them, or to consult very much with other Christian councils with a view to the establishment of new ones.

Another of the encouraging features of the period has been the extent to which national commissions have wrestled with their own very sensitive issues. The United Kingdom Commission has repeatedly spoken, for example, on Cyprus and the Federation of Rhodesia and Nyasaland. The French Commission has

expressed concern over the Algerian situation, while both the French and British Commissions made statements during the Suez crisis. The Dutch Commission has given attention to New Guinea and to the deteriorating relations with Indonesia. The Australian Commission has raised questions about New Guinea and the New Hebrides. A national study conference sponsored by the American Commission spoke on relations with Communist China.

It is understandable that only a few of the more experienced and fully staffed commissions considered a wide range of foreign policy problems. The United States national study conference on "Christian Responsibility on a Changing Planet" was followed by a nation wide Programme of Education and Action for Peace. Both the British and American Commissions prepared new charters for their work in the field of international affairs. An interesting initiative was taken by one of the new Commissions, Finland, in the publication of a volume by its Secretary, Dr. Seppo Teinonen, on ecumenical strategy under the title, "The Cooperation of the Churches and International Politics."

Four international Christian agencies, other than the parent bodies, have been represented by CCIA Commissioners :

- (i) the World Alliance of YMCA's
- (ii) the World Council of Christian Education and Sunday School Association
- (iii) the World's Student Christian Federation
- (iv) the World YWCA.

128 Their representatives have taken an increasingly active part in the meetings of the CCIA Executive and there have also been useful consultations for furthering closer collaboration. World confessional bodies are now being invited to send representatives to the annual meetings of the CCIA Executive Committee, a practice which may help to reinforce their ecumenical interests. In all, CCIA maintains contacts with some 400 correspondents. This procedure is particularly important in countries where there is no national commission, since it is designed as a two-way channel for receiving information and stimulating action. The real potential here has yet to be developed.

D. Contacts with International Organizations

The CCIA in making contacts with international organizations, as well as with particular governments, at the same time seeks to maintain relations with local church authorities. It is guided firstly by the significance of the issues for international justice and peace, and secondly by the opportunity for making a testimony reflecting the concerns of the ecumenical movement as a whole. Contacts are to some degree regulated by the limitations of staff and travel budgets. If the CCIA is not to become top-heavy, contacts with regional agencies ought normally to be developed through the churches concerned. Regional decisions may have major significance for world peace and the officers of CCIA attempt to judge each occasion on its merits within the context of the competing claims on available resources. The general purposes of the CCIA in relation to various intergovernmental councils are these :

- (i) To provide evidence that the churches in the ecumenical movement care ;
- (ii) To report to church leaders on developments which may give them a clearer picture of the issues ;

(iii) To convey through informal contacts with delegates and officials some of the ecumenical concerns or more concrete suggestions against the background of these concerns, and as circumstances may require, to make formal representations when approved policy dictates.

In addition to the formal representations and the memoranda on selected items coming before the United Nations General Assembly, sent each year to the delegates of that body and the United Nations Secretariat, informal consultations have steadily increased based upon the policy directives of CCIA and its parent bodies. These may often be comparable in effectiveness to formal representations, while reflecting more accurately the incomplete character of the ecumenical consensus. The officers of CCIA have been generally conservative in invoking the name of the Commission and/or the parent bodies, except where the mandate was clear and the issue unambiguous. Much more effort has been devoted to alerting at least ecumenical leaders to emergent issues and to further the growth of an informed strategy. At the same time, CCIA representation at conferences and meetings, as listed in the annual reports, bespeaks extensive contact with both church and intergovernmental agencies.

While attention has been given to contacts at important *ad hoc* international conferences, such as meetings of heads of governments, of foreign ministers, or the Conference on Nuclear Testing, the bulk of the representation work has been carried on in relation to the standing organizations, the United Nations and the Specialized Agencies. The CCIA has continued its formal consultative relationship with the Economic and Social Council and its commissions. It has also given steady attention to other organs of the United Nations : The General Assembly, The Security Council, The Trusteeship Council, and the Office of the Secretary General. Special operating agencies, such as the Office of the United Nations High Commissioner for Refugees, and the United Nations Works and Relief Agency, in the refugee field, and the Technical Assistance Board and the United Nations Special Fund in the development field, have also had a prominent place in the consultative process.

The consultative relationship with the Food and Agriculture Organization has been maintained, and seems likely to grow as the current Freedom from Hunger Campaign develops.

In 1956 the CCIA Executive Committee approved a statement on "Christian Concerns in Education, Science and Culture" to guide its representatives in the consultative relationship with UNESCO. Since 1957, however, CCIA procedure regarding UNESCO has been under review. The problem has been to provide more than superficial attention to the various activities of UNESCO, which are of interest to the churches, without consuming an undue share of the resources of the London office of CCIA which handles these contacts. Contacts between UNESCO and the interested Departments of the World Council of Churches, such as the Department on the Cooperation of Men and Women in Church and Society and the Youth Department, have been facilitated. The best way for CCIA to meet its own representative responsibility has not yet been found.

At the end of 1956, the Governing Body of the International Labour Office placed the Commission on its special list of associated non-governmental

organizations. Liaison is maintained through the Geneva office of CCIA, which also has charge of consultative relations with the Inter-Governmental Committee on European Migration (ICEM). CCIA has also established formal consultative relations with the United Nations Children's Fund (UNICEF), whose work is followed by the Secretary in New York. Certain aspects of the Council of Europe are followed from Geneva, while effort is made to secure local observers for CCIA at various regional meetings of the United Nations, such as the regional economic commissions.

While formal consultative relations with the World Health Organization have not been sought, the importance of the issues with which it deals was recognized in the establishment by the CCIA Executive in 1956 of a Medical Consultative Committee under the leadership of Dr. Harold G. Anderson.

The range of CCIA contacts in the intergovernmental sphere has grown during the inter-Assembly period, partly through the extension of consultative relations, but even more through the increase in the number of issues with which CCIA has been seized. This reflects growth both in the inter-dependence of the nations and the awareness within the ecumenical movement of the scope of Christian involvement as well as in the recognition by international officials of the potential ecumenical contribution.

III. Principal Concerns

The major work of CCIA during the post-Evanston period can be summarized under six heads :

- A. International Peace and Security
- B. Human Rights and Religious Liberty
- C. Advancement of Dependent Peoples
- D. Economic and Social Development
- E. Refugees and Migration
- F. International Institutions and their Foundations

This list does not include the important question of ethnic and racial tensions, which play a malignant role in international affairs. While the CCIA has continued to recognize this fact, and its Executive Committee has regularly received reports on racial situations as in South Africa and the United States of America, this subject has not been given major attention because the preparations for and recommendations of the Evanston Assembly contemplated a special agency to deal with this matter, and because remedial action depends so largely upon local initiative and is often injured by debates and resolutions at intergovernmental meetings. CCIA has therefore thought it wise to rely mainly on actions within the ecumenical fellowship and generally to reserve its position at the intergovernmental level. (See Chapter II.B.III.)

A. International Peace and Security

Since the earliest years of the Commission's life, when religious liberty and related human rights were a chief preoccupation, the threats to justice and peace have been to the fore. The immediate dangers deriving from overt or imminent conflicts and the longer range menace emanating from the uncontrolled race in

weapons of mass destruction and in accelerated means of delivery, are both included in this concern. Support for measures to restrict and halt resort to violence and to substitute acceptable procedures of peaceful change goes hand in hand with a positive and persistent campaign for a reliable disarmament system. Since CCIA has had to adjust its tactics to the ups and downs of the cold war, the immediate and longer range aspects of the struggle for a secure peace are dealt with together.

After the Evanston Assembly the cold war entered a period of relative thaw. This was incidentally an objective of the Evanston Appeal with its call for "a fresh start" towards international confidence and the verified regulation and reduction of armaments. A truce at the Asiatic Conference held in Geneva in the summer of 1954, had brought an end to the fighting in Indo-China. While the objective supported by CCIA of a free, unified and independent Korea achieved by peaceful means, had not been brought closer to realization, the armistice continued in effect. The main new source of peril was the hostilities in the Formosa Straits. In accepting the CCIA report the Executive Committee of the World Council of Churches in February 1955 stressed the following points with regard to Formosa :

- (i) The need for patience and restraint in seeking a just solution ;
- (ii) Caution against the risks of unilateral action ;
- (iii) The importance of utilizing to the fullest extent facilities for mediation and arbitration . . . ;
- (iv) The possibilities inhering in the use of the United Nations Peace Observation Commission.

The easing of tensions before and after the Geneva Conference of Heads of Governments and the Foreign Ministers' Conference offered new opportunities in the search for agreed and equitable disarmament. There also seemed to be favourable factors in the greater parity of the military situation. Against this background the CCIA Executive Committee, and subsequently the World Council of Churches' Central Committee, adopted at Davos, Switzerland, in the summer of 1955 an important statement on "Disarmament and Peaceful Change." (See App. XIV.)

The Davos statement pointed to the complementary character of two processes, both dependent upon the strengthening of mutual confidence :

- (i) The process whereby all armaments will be progressively reduced under adequate international inspection and control, and
- (ii) The process of developing and securing international acceptance of methods for peaceful settlement and change to rectify existing injustices, particularly in situations where military conflict has arisen.

Unless effective alternative methods for adjusting international situations and claims are available, the dependence of governments upon national force, however perilous its exercise, tends to cut the nerve of resolution towards any far-reaching disarmament scheme. The Davos statement was communicated not only to the post-"Summit" Conference of Foreign Ministers, but also to successive sessions of the United Nations General Assembly. Church circles have also given much attention to this statement, as in the United States National Study Confer-

ence of 1958, which devoted one of its major sections to "International Institutions and Peaceful Change."

The Davos statement emphasized another element of a balanced disarmament strategy, namely the support given to the proposal to establish an International Atomic Energy Agency to help harness the benefits of atomic energy. Pointing out that the initial venture would be little hampered by the more controversial issues of inspection and control, the statement said: "There is thus offered an opportunity for nations to work together constructively and to remove some of the suspicions which have hitherto divided them." (See App. XIV.)

The statement also summarized the CCIA position on two 'especially urgent' tasks in the effort to move forward on the disarmament front itself:

- (i) To devise a system of inspection and control;
- (ii) To find a starting point for the reduction of armament.

In regard to the first, it was suggested that "the United Nations establish an international commission of scientists and technicians to identify the essential scientific requirements for an adequate system." The basic idea here has increasingly found commendation, most recently in proposals put before the Fifteenth Session of the United Nations General Assembly. In regard to an equitable and mutually acceptable starting point, the International Affairs Section of the Evanston Assembly had suggested as a possible first step a pact against atomic or other aggression, a justifiable step, if it made for mutual confidence, in that the United Nations Charter had been drafted before the new weapons of mass destruction were generally known. The Davos statement reiterated this idea: "The implicit commitment (in the Charter) not to use atomic or hydrogen or any other weapons for aggressive purposes, should be made explicit as a possible first step towards a trustworthy system to control all weapons of mass destruction."

In the succeeding months a new concern was felt over a subsidiary but immediate issue: The possible hazards to health from nuclear tests. This issue was discussed at meetings in Herrenalb and Galyatetö in 1956. The Central Committee of the World Council of Churches said:

"Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons. We call upon the churches to appeal to their Governments and the United Nations to negotiate such an agreement for the discontinuance, or limitation and control, of these tests as to end any such danger. Provision must be made to safeguard both the health of the people and the security of the nation. In order that human resources may be directed towards constructive ends, the churches should continue insistently to press for an adequate system of disarmament and a peaceful settlement of the unresolved issues which confront the world."

(See App. XIV.)

In following this up, CCIA officers initiated a series of annual memoranda by the Executive Secretary, summarizing for ecumenical leaders available scientific opinion on the hazards to health from radioactive fallout.

The relative relaxation of the "Geneva" period received a severe shock in the autumn of 1956 from sudden crises in the Middle East and in Hungary, both involving resort to military force. Following consultation by telephone and cable, the Director of CCIA flew to Geneva to help concert ecumenical strategy in the emergency. The Chairman and Director further discussed in London and Paris

the crisis in the Middle East with leaders and agencies of the churches. The officers of the World Council of Churches called upon Member Churches to “remember what the churches said together about international order” and directed attention to passages in the Evanston Report, where the churches state that “no nation in an international dispute has the right to be sole judge in its own cause . . .” where they call upon the nations to “pledge that they will refrain from the threat or the use of force against the territorial integrity of any state” and where they affirm that “any measures to deter or combat aggression should conform to the requirements of the United Nations Charter.”

The Executive Committee of the British Council of Churches and the Council of the French Protestant Federation also made statements expressing grave disquiet at the unilateral military action taken by Great Britain and France. These actions, reinforced by expressions of concern by churches in other countries, were part of the complex of factors which led to compliance by the United Kingdom, France and Israel, with United Nations resolutions on the Middle East.

The crisis in Hungary, overlapped the Middle Eastern crisis and was complicated by it. The World Council of Churches officers promptly issued a statement to Member Churches pointing out that “Christians throughout the world are profoundly shocked and sorrow-stricken at the tragic reversal suffered by the Hungarian people, who had clearly asserted their desire for freedom and independence in national and church life.” The statement also cited the Evanston appeal, which refers “particularly to the claim that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society.” The officers of CCIA expressed general support of the United Nations demands for the withdrawal of Soviet forces, the sending of United Nations observers into Hungary, the cessation of deportations, and the holding of free elections.

The CCIA Executive Committee and the Central Committee of the World Council of Churches, at meetings held at New Haven in July-August 1957, adopted complementary statements on “Atomic Tests and Disarmament,” which were thereafter transmitted to their governments by church leaders in fourteen countries. These important statements, taking the question of atomic tests as a starting point, outlined five interdependent objectives of a strategy to overcome the menace of atomic war :

- (i) To stop, by international agreement, the testing of nuclear weapons ; and
- (ii) to bring to a halt the production of nuclear weapons, under such controls as will most fully ensure compliance ; and
- (iii) to develop measures which will reduce national armaments, nuclear and conventional, with provision for necessary safeguards as such measures are progressively taken ; and
- (iv) to accelerate international cooperation in the development of atomic power for peaceful purposes, under proper safeguards ; and
- (v) to establish more effective mechanisms for peaceful settlement of international disputes and for peaceful change.

The statements showing the inter-related character of these aims, stressed the importance of international verification of compliance with agreements, lest international distrust be increased. (See App. XVI.)

The CCIA went on to argue that if persistent efforts did not bring agreement on any of the elements of this strategy, Christians could urge their governments "to declare their resolve to forego tests for a trial period in the hope that others will do the same, a new confidence be born and foundations laid for reliable agreements." In other words, the argument regarded such a move as a justified risk in the hope of securing even a small new beginning to overcome the tragic deadlock. While the USSR, UK, and USA offered to suspend tests under varying conditions during the succeeding months, the actions were not taken in a manner to inspire much confidence. Nevertheless, negotiations on an agreed and verified cessation of tests were initiated.

Meantime, the international climate became less favourable to agreements, for critical situations again threatened the peace. Beginning in July 1958, new pressures and tensions were experienced in relation to Lebanon, the Formosa Straits, Berlin, and Tibet. While the graver perils in the Lebanese position did not develop, some of the principles for international action put forward by the CCIA Executive during the outbreak of violence are relevant to the underlying factors of crisis in the Middle East: wider use of United Nations observation and presence, a regional economic development agency, recognition of the rights of peoples in the area freely to choose their own government, security commitments to the Arab states and Israel, and a fresh attempt to solve the tragic problem of the Arab refugees.

The renewal of hostile actions in the Formosa Straits led to a consultation with the United States Secretary of State over possible arrangements to prevent the off-shore islands being "a thorn in the side of peace" and the need for equivalent assurances of non-military action from the governments in the conflict. The tragic events in Tibet, involving domination and military action by the People's Republic of China, were followed with concern and a summary prepared in *CCIA Brief*.

A number of consultations were held on the Berlin situation, and CCIA officers, in a letter to the Four Foreign Ministers at the subsequent Foreign Ministers' Conference in Geneva, stressed the claim of justice and freedom. It stated, "It is our particular anxiety that any agreements reached shall ensure the exercise of commonly accepted human rights, including freedom to manifest religion or belief in teaching, worship, practice, and observance." Later, in a letter to the Heads of Governments at the abortive "Summit" Conference of May 1960, the Director of CCIA stressed *inter alia* the importance of preventing the situation of Berlin and Germany from deteriorating. He emphasized, "the ability to live with a problem today until tomorrow brings the opportune moment for an agreed solution."

Despite the various obstacles, the protracted negotiations at the Geneva Conference on the Cessation of Testing have made more headway, on an admittedly narrow front, than the other post war initiatives in the field of disarmament. CCIA officers, regarding a successful outcome as a potentially significant step towards a disarmament system, have given the negotiations detailed and continuing attention, conferring a number of times with the heads of the three delegations.

Actions by the CCIA and the World Council of Churches have sought progressively to relate the basic positions of the New Haven statements to the problems of obstructing agreement.

Technical advances in another aspect of the security problem, namely the initial conquests of outer space, have called attention to the need for international cooperation and regulation in the face of this new danger and opportunity. In August 1959, the CCIA Executive Committee said, in urging support for the positive efforts of the United Nations :

“The use of outer space offers to mankind new technical advantages ; to benefit from them the nations must promptly seize every opportunity for peaceful cooperation and agreement . . .

If chaos is to be avoided, all activities in outer space must be subject to an international rule. There must be equal opportunity for peaceful, scientific initiatives. The military rivalries are too dangerous to project into space . . .”

Thus the CCIA has focussed on actual concrete threats to the peace and on aspects of a disarmament strategy of immediate relevance to current negotiations. While the fateful deadlock continues, and the obstacles to a trustworthy disarmament system grow, the CCIA has long recognized that the quest would be an uphill struggle. The present stage is not the time to draw up a balance sheet. Patience and persistence are qualities which the ecumenical witness can help to contribute to this effort.

B. Human Rights and Religious Liberty

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A radical innovation in the Charter of the United Nations is the idea that the dignity of the human person and the safeguarding of his fundamental rights are an international interest and a proper sphere for international action. The churches of the ecumenical movement played a significant role in this, having championed the establishment of a Commission on Human Rights within the United Nations framework. From its inception, the CCIA has given major attention to the structure of human rights and particularly to religious liberty. While other major concerns now claim a larger share of CCIA resources, efforts to develop respect for, and observance of, human rights still have high priority. CCIA activities are of a twofold character : support for the development of international standards and safeguards for the defence of basic human values ; and efforts to assist in bringing domestic constitutions, laws and practice, into conformity with an accepted international standard.

In both directions, the intensive work done in 1946 to 1948 to secure in the Universal Declaration of Human Rights a satisfactory draft on religious rights, has continued to provide valuable benefits. Article 18 of the Declaration has served as an international standard for measuring the subsequent work of the Commission on Human Rights on this, for improving the provisions of new constitutions, and for testing local laws and practice.

During the post-Evanston years, the Third Committee of the United Nations General Assembly has given extensive and detailed consideration, albeit with many frustrations, to the texts of two draft Covenants on Human Rights, one on Economic, Social and Cultural Rights, and one on Civil and Political Rights. The drafts, carefully prepared by the Commission on Human Rights by 1952, are being reviewed article by article and word by word. Agreement of a text is

complicated by the divergent religious and ethical backgrounds of the countries involved as well as by quite different constitutional provisions and levels of observance. These obstacles are proving much more stubborn in the effort to secure legally binding Covenants than they did in the Formulation of the Universal Declaration. CCIA officers and Executive Committee have given careful attention to the protracted process, holding that it is more important to arrive at adequate Covenants slowly than to agree upon inadequate texts quickly.

The specific CCIA representations have been guided by a resolution adopted by its Executive Committee in 1952. This, while stressing CCIA concern for all aspects of human rights, placed particular emphasis on the following :

- (i) The substantive provision for religious liberty and related rights with careful scrutiny of permitted limitations ;
- (ii) The right of parents in the education of their children ;
- (iii) The import for religious freedom of a government's permission to derogate from its obligations in a period of public emergency ;
- (iv) Recognition of the rights of petition by individuals and non-governmental organizations under appropriate safeguards, whether in an optional clause in the Covenants or by a separate Protocol or Protocols.

CCIA officers watched closely the provisions in Article 14 of the draft Covenant on Economic, Social and Cultural Rights, to ensure the rights of parents in the education of their children, and of individuals and bodies to establish and direct educational institutions.

At the Fifteenth Session of the General Assembly, Saudi-Arabia, supported by Afghanistan, proposed in the Third Committee the deletion of the reference to the right of each person "to maintain or to change his religion or belief," from Article 18 of the Draft Covenant on Civil and Political Rights. They argued that the right to change one's religion or belief was difficult under Islamic law. CCIA officers conferred with many delegations to express concern, and in a letter to members of the Third Committee, on the 17th November 1960, the Director and Secretary in New York stated : "There can be no freedom of religion or belief unless there is freedom to maintain or to change one's religion or belief." In the Committee a compromise was put forward by the Philippine delegate and amended by the United Kingdom representative. The substitute phrase approved by the Third Committee was : "This right includes the freedom to have or to adopt a religion or belief of his choice." None of the draft articles has yet come before the General Assembly in plenary session.

The officers of CCIA have followed closely other aspects of the Commission on Human Rights, such as the programme of advisory services in the field of human rights, and studies of specific rights or groups of rights. Measures within the terms of reference of this Commission are limited in that there is as yet no international machinery for effective remedial action.

In regard to a draft Declaration on the Rights of the Child, the Executive Committee of CCIA in 1959 expressed the opinion "that such a declaration should contain provisions for the safeguard of all aspects of the rights of the child, including adequate safeguards for the right of a child to receive such education as will respect the beliefs of his parents and permit him to arrive freely at his own personal convictions." The Declaration subsequently adopted unanimously

by the United Nations General Assembly states *inter alia* that the child shall be given "opportunity... to develop physically, mentally, morally, spiritually and socially... in conditions of freedom and dignity," and that "the best interests of the child shall be the guiding principle of those responsible for his education and guidance; that responsibility lies in the first place with his parents." On another draft declaration on the Right of Asylum, the CCIA Executive pointed out that a declaration could prove helpful provided it did not fall below current standards of practice, and this point was stressed in testimony before the Commission on Human Rights.

CCIA officers have followed with care the studies of the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities, and particularly the Study of Discrimination in Religious Rights and Practices initiated in 1956. A compilation of statements, in which ecumenical agencies have formally advanced their views, was submitted to the Special Rapporteur, Mr. A. Krishnaswami. In view of the fact that the study process does not do justice to the necessary remedial and curative elements, it was decided not to submit detailed information on a country by country basis. CCIA officers in 1960 expressed the view that any set of draft Principles, emerging from the study, should incorporate the essentials of religious freedom in balanced and inclusive fashion and be safeguarded from any erroneous or restrictive interpretation of Article 18 of the Universal Declaration. The officers also have encouraged the Sub-Commission in a proposed study on Anti-Semitism and Other Forms of Religious and Racial Prejudices, calling attention to a statement by the Chairman of the Central Committee and the General Secretary of the World Council of Churches and approved by the Executive Committee. In 1955 and 1959, CCIA representatives attended conferences of National Government Organizations on the Eradication of Prejudice and Discrimination, held in Geneva.

The United Nations Commission on the Status of Women has been more fully covered than would otherwise have been possible, through the assistance of volunteers and colleagues in related agencies. (See Chapter III.B.IV.)

The CCIA continues to stress the importance of bringing domestic constitutions, as well as laws and administrative practices, into harmony with international standards in the field of human rights. Therefore, developments in newly independent countries, or countries approaching independence, are closely followed. Material on constitutional provisions to safeguard religious liberty has been made available to Christian leaders. Countries which have been the subject of study or consultation with local Christian leaders include Pakistan, Indonesia, Nigeria, Sudan, Malaya, Morocco, Tunisia, Nepal, Madagascar, Somalia, as well as several of the African territories preparing for self-government or independence. There is an increasing tendency to write provisions for the protection of human rights based on the Universal Declaration into new constitutions.

The assistance of the CCIA continues to be sought where religious liberty is threatened or violated. Such situations have involved, for instance, the curtailment of freedom in pursuing normal church activities, problems of religious education, restrictions upon travels of missionaries, seizure of church property, and the denial of certain civil rights on grounds of religion.

It is not appropriate to go beyond a few generalizations in reporting publicly on such work, for 'quiet diplomacy' is normally of the essence, in so far as

CCIA can contribute to remedial action. In recent years CCIA officers have been asked to assist, whether by direct action or in an advisory capacity, in Colombia, Spain, Italy, Mozambique, the Near East, and in some countries in Eastern Europe and Asia.

C. Advancement of Dependent Peoples

The pace of emancipation within the older colonial systems has exceeded expectations. The combined population of territories which have attained independence or self-government since World War II amounts to some 900,000,000 persons, leaving less than 100,000,000 in colonies of the 19th century type. At the moment of writing, 29 former dependencies have been accepted as members of the United Nations since 1954, three fourths of them in Africa.

The CCIA has been guided by the principles stated in its Aims: "Acceptance by all nations of the obligation to promote to the utmost the well-being of dependent peoples, including their advance towards self-government and the development of their free political institutions." The voluntary acceptance of this obligation has been of major concern, and therefore growing attention has been paid during recent years, through the London office of CCIA, to governmental contacts in the colonial powers, particularly with the British and French Colonial Offices, in consultation and cooperation with the British and French commissions. Leaders of the two commissions have discussed such matters in joint meetings.

The work of the United Nations in this field, through the Trusteeship Council, the Committee on Information from Non-Self-Governing Territories, and the Fourth Committee of the United Nations General Assembly, has also been followed with care. In view of the extent to which the merits of colonial issues have been overlaid by controversy between colonial and anti-colonial blocs, CCIA officers have generally found it unwise to make specific interventions, although they have tried to be alert both to dangers and to constructive opportunities. One intervention was made in 1955, when a proposal was placed before the Fourth Committee by certain Central American delegations, to invite non-governmental organizations in dependent territories to report directly to the United Nations on conditions in the territories. Prompt representations were made, based on the concern that the non-political work of Christian churches and missions in dependent areas might be jeopardized, and the proposal was withdrawn.

The broader, if less intensive work, conducted by the Committee on Information from Non-Self-Governing Territories, has also been followed in keeping with ecumenical support for the principle of international study and review of colonial situations. The CCIA recognized that the problems of emancipation are giving place to those of livelihood, order, and the other requirements of viable statehood. Thus, the obligation stated in the Aims of CCIA acquires a new context; it does not cease with political independence.

A major field of CCIA endeavour during the post-Evanston years has been the effort to bring a constructive influence to bear on the problem of Cyprus with the help of commissions and churches directly concerned. In keeping with the 1954 resolution of CCIA, which recognized "the right and fitness of the people of Cyprus to determine for themselves their future status," and stressed the

need for consultation between the interested powers, the Chairman and Director visited Greece and Cyprus in February, 1955, and issued a statement which claimed wide attention. Personal consultations in London and Geneva were held as the situation worsened. In 1956, the CCIA Executive emphasized two basic proposals :

- (i) that the United Kingdom should formally acknowledge the right of self-determination of the people of Cyprus ; and
- (ii) that in the face of the total international situation, the people of Cyprus should accept a certain period of self-government, leading up to the exercise of self-determination.

Contacts with highest government officials as well as in relation to United Nations debates, complemented by the timely visit of a fraternal delegation from the World Council of Churches to Cyprus in January, 1959, continued through the period of negotiations, leading up to the significant agreement reached on the independence of Cyprus, as well as during the subsequent period of implementation.

CCIA officers have also had informal discussions with interested church and secular leaders over Netherlands, New Guinea (West Irian), and some of the thorny issues in North Africa. A CCIA officer, after consultations with the French commission, visited North Africa in 1956. Various initiatives in regard to the conflict in Algeria were encouraged by the Central Committee of the World Council of Churches and the CCIA Executive, which recognized the "broad international significance" of the conflict and its effect on "relations between Arab and Western nations." CCIA officers have been in close touch with churches and government departments in the United Kingdom regarding the Federation of Rhodesia and Nyasaland. In 1960 the CCIA Secretary in London visited the Federation and in the company of two Commissioners in Africa — Dr. Christian Baeta of Ghana, and Mr. Maurice Webb of the Union of South Africa — met with European and African politicians and churchmen in an atmosphere of Christian fellowship though growing political tension. These frank conversations informed CCIA and its parent bodies of the state of local feeling and the issues to be faced, and provided valuable personal contacts.

D. Economic and Social Development

Since its inception, CCIA has recognized international economic cooperation as an important sector in the struggle for peace with justice. For the past decade it has given major attention to international efforts to accelerate the development of the low-income areas in Asia, Africa and Latin America. Starting with a "statement on Technical Assistance Programmes" in 1951, which set forth seven requirements for a successful international effort, the CCIA Executive Committee built up a cumulative set of policy statements to guide its officers in representations. Since the Evanston Assembly the witness at the intergovernmental level has considerably broadened in scope. While an attempt has been made to take into account the various bilateral and regional schemes, the main focus has been upon the operations of the United Nations and Specialized Agencies, and in more recent years also upon the larger United Nations responsibility to correlate the diverse assistance programmes.

The primary CCIA interest has centred around the need for a clearer and more effective international strategy of development, in place of the rather piecemeal and haphazard approach of the early undertaking. There have been repeated warnings against the assumption that, in view of the immense needs, an unplanned combination of aid projects will prove beneficial. In 1955, the CCIA Executive Committee advanced five considerations which were designed to further an overall development strategy. They were formulated with particular reference to the United Nations Expanded Technical Assistance Programme, but had a wider implication. The five points may be summarized as follows :

- (i) A full picture of the needs of the less developed countries should be sought . . .
- (ii) There should be more consultation with other agencies . . . as well as recipient governments, on plans to meet more adequately the priority needs and to effect greater cooperation at the field level.
- (iii) In the interests of more effective assistance, consideration should be given to a greater concentration of efforts on the more crucial projects, and particularly in those densely populated countries where a rapid acceleration of economic and social development is imperative.
- (iv) The assistance programmes should be evaluated . . . against the background of unmet needs.
- (v) Preparatory plans for more substantial programmes of technical and financial assistance should be initiated now . . .

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The need for a more responsible overall strategy of development was also the theme of the summary statement of the CCIA Executive at Herrenalb in July 1956. (See App. XV.) In a letter to the delegates in the Second Committee at the subsequent Eleventh Session of the United Nations General Assembly, the Director and Executive Secretary stated, in calling attention to points in the Herrenalb statement :

“While the CCIA has not taken a stand on the technical details of mechanisms for financial assistance, we believe that the need for an effective international fund to help establish basic structures for development is clear and calls for positive action, whether through the Special United Nations Fund for Economic Development (SUNFED) proposal or a better alternative. We are also concerned, as indicated in the concluding paragraph of the enclosed statement, that the United Nations undertake greater responsibility in the field of overall planning for international assistance, helping to set standards and promote safeguards for assistance programmes, and reviewing the various multilateral and bilateral schemes in the interest of more effective assistance. The proposal put forward by the Canadian and Norwegian delegations, to collate information on various assistance programmes, seems a promising first step in the direction of a more responsible strategy for economic and social development.”

Acceptance of the Canadian-Norwegian proposal proved to be a small first step in the right direction, and CCIA representatives have been alert to support additional initiatives. Three potential steps forward were seen in the resolution of the Thirteenth Session of the General Assembly calling on member states to review accomplishments to date and to “chart their future courses of cooperation . . .,” for the purpose of giving further impetus in the economic, social, human rights, and related fields ; and in a proposal by the General Assembly of

1959 for a "comprehensive, coordinated, continuing study" on the several broad problems of world economic development. The summary statement, "Christian Concerns in Economic and Social Development," commended to the churches by the Central Committee of the World Council of Churches at Nyborg Strand in 1958 (see Minutes and Reports of the Eleventh Meeting of the Central Committee Nyborg Strand, Denmark, App. XIV, p. 124), has proved highly useful in representations to further the United Nations acceptance of responsibility for the strategy of development. It provides an admirable summary of CCIA objectives which has not been given attention in church circles commensurate with its merits, or with the attention it has won in governmental discussions.

A growing concern over a sadly neglected factor in the struggle for development, has underlain a number of the CCIA policy recommendations, namely the rapidly mounting population pressures, particularly in already densely populated countries. The CCIA Executive Committee, in a statement received by the World Council of Churches Central Committee in 1956, stated :

"The CCIA Executive Committee wishes to emphasize the urgency of the population problem for the international order. It emphasizes the need to study the theological and ethical issues involved in family planning and to review the data which will assist in the formulation of policy."

In line with this and the requirements of a balanced development strategy, and with the support of colleagues, the Executive Secretary has since given considerable attention to the demographic and related problems. Reports and memoranda on this subject have proved helpful to churches and councils in the ecumenical movement, in facing up to the issues posed by population-parenthood problems. The officers of the World Council of Churches and the International Missionary Council asked Dr. Norman Goodall and the Executive Secretary to convene an informal ecumenical study group on this subject. This met at Mansfield College, Oxford, in 1959, and its report, "Responsible Parenthood and the Population Problem," has received wide attention. A more direct, if unofficial, by-product was the volume published by the Oxford University Press in 1960, "*The Capital Population Explosion and Christian Responsibility*," by Dr. Richard Fagley. This book has received wide attention and editions in German and Italian are in course of preparation.

A new phase of CCIA work has opened up with the initiation by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches of its programme "The Christian Response to Areas of Acute Human Need." (Chapter IV. VIII.) While the advice of CCIA officers on international assistance matters has been sought by church and mission executives, a new and regular process of consultation is now being established with officers of the Division. The purpose is to keep the Division informed of trends and insights arising in inter-governmental aid programmes, which may be of benefit to the planning and conduct of projects under ecumenical auspices. Of particular potential significance is the Freedom from Hunger Campaign, sponsored by the Food and Agriculture Organization. The Commission's representatives are taking an active part in the deliberations of the Food and Agriculture Organization. The CCIA is encouraged by the efforts to bring Christian resources directly to bear on some of the urgent development tasks, as an earnest of ecumenical concern.

E. Refugees and Migration

At its meeting in Chicago in 1954, the Commission noted that "the refugee problem is greater and more world-wide in 1954 than it was in 1948," estimating the refugees and homeless people to number at least 40 million and emphasizing "that the refugee problem seems likely to be a permanent challenge to our time." CCIA representatives have constantly stressed the need for longer range solutions for the plight of those uprooted by war and injustice, and has pled at the same time for more generous emergency assistance.

CCIA officers, through the Representative in Europe, have maintained close and cordial contacts with intergovernmental agencies caring for refugees. The work of the United Nations High Commissioner for Refugees has been followed in detail. The same is true in regard to the agency serving Palestine refugees in the Near East, the United Nations Relief and Works Agency (UNRWA). Close liaison was also maintained with the United Nations Korean Reconstruction Agency during the transition from relief to rehabilitation programmes. A formal consultative status was established with the Inter-Governmental Committee for European Migration (ICEM) in 1955. The CCIA is also represented on the Council of Europe's Special Committee on Refugees and Surplus Population. Steadfast support has been given to the Office of the United Nations High Commissioner. Letters were sent to a dozen national commissions regarding action to be taken nationally on behalf of the United Nations Refugee Emergency Fund. The CCIA Executive in 1957 urged the United Nations "to prolong the Office... for as long as it is necessary, subject to quinquennial review." An immediate lack of funds in the United Nations Refugee Emergency Fund, which was holding up the movements of European refugees from China, was tided over by an exceptional advance of \$100,000 from the Executive Department of Church World Service of the National Council of the Churches of Christ in the United States of America following consultations undertaken by the CCIA representatives. (See Chapter IV.VI.A.)

The tragic plight of the million Palestine refugees in the Near East has been high on the list of CCIA concerns. Throughout the period close contacts were maintained with the United Nations agency (UNRWA). The resolution of the Beirut Conference of 1951 provided a general guide for representations to governments :

- (i) Without prejudice to decisions and plans directed to the eventual repatriation or resettlement of the refugee, adequate provision should be made for continuing services of relief.
- (ii) The United Nations, with full support of member states, should provide financial resources for a programme of resettlement and reintegration.

At its meeting in 1955, the CCIA Executive directed that an appeal from the Near East Christian Council "to the Christian churches of the world to call for a permanent constructive solution to the long standing plight of the Palestinian Arab Refugees," be circulated to those national commissions in a position to take helpful action. After a survey visit to the Near East by the CCIA Representative in Europe, officers of the World Council of Churches and the International Missionary Council convened a Second Conference on the Problem of Arab Refugees from Palestine in Beirut, in May 1956. This gave the CCIA a renewed

and reinforced mandate on behalf of the Palestine refugees. The findings were presented to the Special Political Committee of the United Nations General Assembly both orally and by correspondence.

Since the mandate of the United Nations Relief and Works Agency was due to expire in 1960, CCIA representatives held a number of consultations with United Nations and government officials, and took an active part in the special consultation convened by the officers of the World Council of Churches and the International Missionary Council at Spittal, Austria, in August 1959, to consider the recommendations of the United Nations Secretary-General. The CCIA Executive Committee subsequently agreed to urge that the United Nations programme should continue "with the understanding that it should be accompanied by increased efforts to move towards a solution of the refugee problem." It emphasized "the needs both for a continuing relief programme and for some positive approaches to solutions," and urged governments to accept "a full commitment to the political and financial cooperation" necessary to these areas. Extensive consultations were held at the Fourteenth Session of the United Nations General Assembly, which extended the mandate of UNRWA for three years with review at the end of the second.

Vigorous support was given by CCIA and the parent bodies to the observance of World Refugee Year in 1960. The CCIA Representative in Europe, Dr. Elfan Rees, served as Chairman of the International Committee for World Refugee Year. A booklet he had prepared for the Carnegie Endowment for International Peace was revised and widely distributed under the title "*We Strangers and Afraid.*" While the results of the World Refugee Year were gratifying, the warning of the CCIA Executive against "illusions about the possibility of solving the world's refugee problem in one year," was timely (Chapter IV.VI.A ; Chapter IX.III.A (iii)). CCIA officers have continued to stress the long term character of this problem. The CCIA has joined with the Division of Inter-Church Aid and Service to Refugees in a longer range study of the problem of Churches and Migration for which Mr. B. Ch. Sjollema of the staff of the Division of Inter-Church Aid and Service to Refugees is serving as Secretary and Staff Consultant. Extensive preparatory work has been done in preparation for a special ecumenical conference in June 1961. (Chapter IV.VIII.)

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F. International Institutions and their Foundations

The Aims of the CCIA state as the first of the objectives to be sought in intergovernmental contacts, "the progressive development and codification of international law and the progressive development of supranational institutions." Much of the work in relation to other substantive concerns contributes to this objective, for the United Nations and related agencies grow through responsible work for international order, justice and welfare. At the same time CCIA officers have kept in touch with the work of the International Law Commission, recognizing its potential significance in its contribution to the rule of law. Informal consultations have been held on organizational and procedural developments in the international agencies, which help to make or mar the growth of these institutions as effective international instruments. Particular attention was given to the Soviet proposal to reorganize the Office of the United Nations

Secretary General, the independence and objectivity of which is a keystone in the United Nations structure.

In regard to the vexed question of accrediting the People's Republic of China as representing the mainland of China in the United Nations, an issue of *CCIA Brief* was circulated in July, 1959, summarizing the arguments for and against, and citing the position taken by some national Christian groups. CCIA officers have felt that there was no sufficient consensus on the political aspects of the China problem and have sought to assess opinions held by leaders within its constituency. The Central Committee of the World Council of Churches at its meeting in St. Andrews, Scotland, in August 1960, commented on a CCIA paper on "Some Aspects of the Current International Situation" as follows :

"The Committee has noted from the presentation of the paper and the debate on it, that the measures therein proposed, especially in relation to disarmament and nuclear weapons testing, can be effectively applied only if the people and government of China are in a position to contribute to their formulation and application. The Central Committee requests the CCIA to continue the study and to help in the creation of conditions which will permit the 650 million people of China to share in the benefits and accept the responsibilities common to all members of the international community."

The importance of an international ethos has been emphasized at Oxford, Amsterdam, and Evanston, and the CCIA initiated in 1956 an enquiry on "A Christian Approach to an International Ethos," with Professor Kägi as Chairman, and the Executive Secretary as Secretary. A competent study commission was enlisted, and a number of stimulating papers prepared, but lack of extra-budgetary funds has hindered the progress of this study. The CCIA, therefore, is particularly gratified that the Ecumenical Institute has held a consultation on the subject in April 1961. The practical relevance of the question of an international ethos is suggested by the opening considerations of the above-mentioned paper on aspects of the current international situation :

(i) The international community is wanting in today's world. Yet in a nuclear-space age men must live together or face annihilation. The risks involved in co-existence may be lessened by an emphasis on peaceful competition and growing cooperation. Peaceful competition where differences exist, and cooperation where fundamental principle is not compromised — both require stern effort.

(ii) The gulf between the communist and the non-communist worlds will not be easily bridged. However, the identification of the factors which make for division might well be a helpful step. The CCIA in its own right is called upon to contribute to this analysis and also to explore with governments the possibility of constituting an intergovernmental committee to study basic differences and to consider the specific frictions to which they give rise.

(iii) A positive approach to international problems requires that all leaders of governments accept essential rules of behaviour in negotiation. An international ethos is a fundamental prerequisite, but since no adequate ethos has yet been achieved, efforts should be made to win acceptance of a limited number of elementary but basic rules of conduct.

CHAPTER VI

NEW YORK OFFICE

Introduction

The New York Office was established to meet the special situation of the thirty-one Member Churches of the World Council of Churches in the United States of America. These Churches make up approximately 30 % of the constituency of the World Council as their proportion of delegated representation in the Assembly indicates.

The official statement of the purpose of the New York Office is defined by the report on The Structure and Functioning of the World Council of Churches which was adopted by the Second Assembly — “An Office was established in New York because of the large group of Member Churches in the United States of America — at a long distance from Geneva — with which relations have to be maintained, and because of the importance of New York as a point of contact with extensive missionary and ecumenical interests.” (See *The Evanston Report*, p. 192.)

The Assembly also decided that the New York Office should be “under the general supervision of the Central Committee and directly responsible to the General Secretary.”

It is not only the great size of the American constituency but also the complexity of the pattern of organized religion in the nation that require unusual attention.

In most of the other large countries where Christians are a majority in the population, there is either one predominant Church and several smaller ones or, at the most, several strong Churches. In no other country are there so many and various denominations. Among the Member Churches in the United States the Methodist Church has nearly 10 million adult members; the National Baptist Convention, USA, Inc., 5 million. Ten denominations have between one and five million; and six between one half and one million members.

Instead of there being only one National Orthodox Church as in most countries where that confession has been historically strong, there is at least one Church for each such ethnic group in the population as the Albanian, Greek, Roumanian, Russian, Serbian, Syrian and Ukrainian.

The headquarters offices of the Member Churches are scattered among 17 different cities, and some of the churches divide their national agency offices among several regions. Their assemblies and committees meet in various parts of the country. In the three months preceding this writing, the Executive Secretary of the New York Office travelled some 15,500 miles in the course of 15 journeys

to meet with constituent groups in nine different states. This in fact is a typical travel schedule.

Two large Protestant churches and a few smaller ones are not affiliated to the World Council of Churches, though some of their members are interested in it, make use of some of its resources, and share its concern for Christian Unity. A small group are hostile to the ecumenical movement and the World Council. These are some of the reasons for the existence of a New York Office.

I. The Urgency of effective American participation

The official and most direct participation in the World Council of Churches of any church is through its delegates who, by their votes upon questions of policy, determine the nature of the Council, and who are responsible for reporting to their constituencies. The length of the period between the meetings of Assemblies means that delegates are likely to become interested in many other things unless they happen to belong to the small group elected to the Central Committee. Less than half of the Member Churches in the United States have direct contact with the work of the Central Committee through one of their leaders.

Most of the leaders who serve on the Central Committee also have heavy responsibilities for the work of their own churches ; the more they are interested in the World Council, the more they seek the help of the New York Office in interpreting the Council to the national convocations of their churches, to their national boards and agencies, to their regional organizations, and to their local churches.

If the concerns of the churches and those of the World Council are to be vitally related, the executive leaders, pastors, and members of the churches must have a real sense of belonging to the Council and must feel themselves to be a part of the whole ecumenical fellowship.

In the United States there was a keen sense of identification with the World Council at the time of the Evanston Assembly because a large number of leaders and members of the churches were able to see the Council in operation. The wide press coverage of its events reached into every town and village. Now the Evanston Assembly has receded into memory.

As the programme of the World Council is effectively furthered among the Member Churches they learn that they are associated with other churches in study, service, and witness, not only in the United States of America but around the world. They thus discover that the Council is essential to them in the fulfilment of their total ministry and mission.

The Member Churches also need to be helped to find their renewal and the enrichment of their life through association with other churches in the Council. Some of them clearly recognize their need for this association and for the insight derived from it in order that they may meet their responsibility for influencing the nation's policy wisely and effectively.

Their nation is in a difficult position morally and spiritually because of its wealth and power. Its responsibilities are easily forgotten or neglected. The hazards of wealth and power are not always obvious. The perplexities arising from their use are frustrating and annoying. The nation is experiencing that loneliness of power and wealth which is conducive to moral defensiveness. It

finds it difficult not to be appreciated in the world community even for its better intentions. It is in danger of closing in on itself in its social pattern and conduct. The inclination to conformity is aggravated, and the temptation of the churches to be conformed becomes more dangerous and subtle.

The churches in the United States are realizing increasingly that if they are to serve the nation and the world effectively, they must have the wisdom and strength that come from close association with Christian churches which live in other situations — in other cultures, in the heritage of other histories, and consequently with other national problems. They need this association to challenge them to their calling, to correct perspective, and to resist the temptation of being conformed to their own national culture.

Their need is even deeper. Underlying their desire for help on questions of policy is the more basic need for strength in their own life. The Member Churches in the United States are therefore increasingly seeking through the World Council a fuller understanding of the Gospel and a deeper experience of the Grace of God in Christ. The most important function of the New York Office, as the outpost of Geneva, is thus to help the United States Member Churches to find strength and insights from the World Council and also to support it by furthering their effective participation.

One aspect of effective participation is financial support. In the period between Evanston and New Delhi the American churches have provided about 70 % of the General Budget of the World Council of Churches each year. At the same time they have been cultivating a sense of comprehensive involvement in the World Council's purpose and progress. Without such a sense of general participation, financial contributions would have been derived only from the coercion of benevolent obligation, and this would not have been wholesome.

The interpretation of the World Council of Churches to the general public has become an important function of the New York Office ; for the World Council is an important influence in the world and the American public needs to understand it.

The New York Office also seeks to extend the ecumenical movement. It therefore cultivates relationships with non-Member Churches. There is always the danger that leaders in the World Council may become so preoccupied with the interests of the Council itself and with the carrying out of its programme that they may neglect their relationships with others who are interested in the cause of Christian Unity, though they may not be participating fully in the Council's life. There is much misunderstanding of the nature and purpose of the Council which needs to be corrected by the dissemination of accurate information. Non-Member Churches often desire to participate in certain aspects of the World Council's work. It is the responsibility of the New York Office to discover such areas of cooperation and to make the association productive and thus to increase ecumenical understanding.

II. How the Churches of the United States of America participate in the World Council of Churches

Two events in 1957 brought widespread attention to the World Council of Churches. The first was the meeting of the Central Committee at the Yale Divinity

School in New Haven, Connecticut. The press devoted much space to the Committee's deliberations and many of its members lectured at theological seminaries and addressed church conferences.

The second was the North American Study Conference at Oberlin College, Ohio, on "The Nature of the Unity We Seek." (See Chapter II.A.) As a result of that conference, the concerns of Faith and Order were given attention in circles far beyond that of the professional theologians. 279 delegates from 34 churches in the United States and Canada took part in the conference. Others, including consultants and staff, raised the total attendance to 400. Background papers for consideration by the Conference were prepared by sixteen working groups in as many cities. A total of more than 1000 churchmen were involved in the conference process. Three books based upon the Conference were published to encourage and facilitate the continuing study of the theme.

The Oberlin Conference brought new depth to interdenominational enterprises in the United States. One practical result was the establishment by the National Council of Churches of an office for Faith and Order studies. Its programme has been launched impressively and in close cooperation with the World Council.

The New York Office has reported annually to the Member Churches in the United States of America on the work of the World Council. This has meant the writing and distribution of summaries of the preceding year's activities for publication in the work books of the Assemblies of Member Churches and frequently the giving of an interpretative address to such Assemblies by the Executive Secretary. Special or syndicated articles on various aspects of the World Council's programme have been distributed to denominational periodicals.

The New York Office has helped the churches to participate effectively in various meetings and consultations organized by units of the World Council of Churches, in the study projects of various Departments of the Council, as well as in the programme of the Ecumenical Institute at Bossey. A special Committee has supervised the promotion of the programme of the Ecumenical Institute and screened applications for attendance at its various courses. The office staff has sought to keep in touch with those who have attended such courses as well as other consultations and to find opportunities for them to report on their experiences and to share their insights.

Although the National Council of the Churches of Christ in the United States of America assists in the interdenominational promotion of various aspects of the World Council's programme, the New York Office gives considerable attention to facilitating such efforts. The National Council is not responsible for the interpretation of the World Council nor for the cultivation of its financial support.

The United Christian Youth Movement has carried out the administrative work and most of the planning for the North American Ecumenical Youth Assembly of 1961. The participation of 250 Americans each year in ecumenical work camps has been administered by the National Student Christian Federation. The Executive Department of Church World Service of the National Council of the Churches of Christ in the USA represents many of the interests of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches among the Member Churches in the United States and the New York Office has

cooperated in publicizing this programme. All these programmes together with Faith and Order represent the major points of the programme collaboration between the National Council and the World Council of Churches, although there are many others.

Many state and local councils of churches are interested in bringing World Council influences to bear upon the relations between churches and between church members in the places where they live and work together day by day. They are on the frontier of the ecumenical movement. While the member denominations are the basic and primary channel of communication and constitutional relationship between the local church and the World Council of Churches, the local council of churches is the crucial point at which ecumenical theory must be put into congregational practice, where principle must be translated into personal conduct.

There are 956 state and local councils of churches in the United States of which some 336 have paid staffs. Their budgets aggregate to about \$13 million. There are 2,250 councils of church women and 144 councils of church men. The National Council is of great assistance in relaying information about the World Council to all these councils, but when specific detailed information about a World Council operation is required, they usually communicate with the New York Office.

Some of the staff of the New York Office and the United States Conference for the World Council of Churches have participated in the annual conferences of the Association of Council Secretaries, when approximately 300 colleagues of the ecumenical movement, who work at the various geographical 'levels,' have gathered to share the problems and achievements in policy and programme operations and to correlate their respective functions.

The United States Conference for the World Council shares responsibility with the New York Office for furthering interest in the World Council and for broadening the base of participation. The US Conference is composed of the delegates from the Member Churches in the United States of America to the Assembly of the World Council together with their alternates and members of World Council commissions resident in the United States. A President of the World Council is Chairman of the Conference and the Right Reverend Henry Knox Sherrill has served in this capacity since Evanston. The Conference meets for two days annually and has an average attendance of about 200. Officers of the Council, members of the Central Committee or Executive Committee, and members of staff report developments in the World Council's programme, while the Member Churches explain what they are doing to interpret the Council among their own people. Visitors from other parts of the world describe conditions in their countries, share their experiences, and give their impressions of church life in America. The Executive Committee of the Conference numbering 40 members, meets twice a year.

The annual meetings of the United States Conference have provided opportunities to call the attention of the American constituency and the public at large to the major interests of the World Council. The Central Committee of the World Council of Churches formulates policy and supervises programme. The United States Conference interprets both within the American scene. The Executive Secretary of the New York Office serves also as the Executive Secretary of the

United States Conference, and several other members of the staff serve similarly in a dual capacity, with their salaries shared equally by the two budgets of the New York Office and the US Conference. The budget of the New York Office was \$55,000 in 1960, and the budget of the United States Conference, which is raised from private sources, was \$83,000. The Central Committee of the World Council of Churches establishes the ceiling for the budget of the US Conference, but is not responsible for raising it or supervising it. This responsibility belongs to the US Conference itself and its Executive Committee. The Conference has a special Committee on Interpretation and Support which meets several times a year and reviews the programme of the Conference in its interpretation and promotion of the World Council programme. (See Chapter IX.VI.)

There is another organization known as "The Friends of the World Council of Churches," which is composed primarily of individuals who support the work of the World Council through the United States Conference and who help to interpret the ecumenical movement generally. It arranges an annual luncheon meeting at which reports are made by leaders from churches from other countries and by officers of the World Council of Churches. The Friends are kept in touch with the work of the World Council by means of the *Ecumenical Courier*, a bi-monthly publication issued by the United States Conference and distributed to supporters.

The resources of the World Council of Churches are made available to the United States Member Churches primarily through the New York Office. Mention must first be made of the officer of the Information Department attached to the New York Office, who distributes press releases on behalf of the Information Department in Geneva covering all newsworthy developments in the World Council's work and special stories of events which occur in the United States and which have special interest to the American churches. The report of this operation of the New York Office is included in the report of the Department of Information of the World Council of Churches. (See Chapter VIII.) A special enterprise of the information officer in New York is to promote and distribute 100,000 copies of materials for use at Pentecost. These publications go to thousands of local churches, in some instances they are promoted by denominational headquarters and in others by the New York Office. Pentecost provides the occasion when a vast number of average church members are thus brought to an awareness of the meaning of the ecumenical movement in the life of the churches.

The New York Office also assists in securing observance of the Week of Prayer for Christian Unity and distributes the prayer leaflet prepared by the Commission on Faith and Order. The New York Office also keeps the Geneva headquarters informed of the special concerns and programmes of the United States churches.

One of the most successful contributions to the extension of participation has been the systematic promotion of the use of World Council study documents and reports. This has largely been achieved by virtue of the consistent and intelligent attention given to it by the Programme Secretary of the United States Conference. It is a total operation of the New York staff. In some instances more of these documents are used by churches in the United States than by all the other Member Churches of the World Council put together. Frequently the

National Council of Churches assists in this work as well as state and local councils and various other agencies.

There has been developed what might be called a retail marketing procedure which has proved much more effective than indiscriminate wholesale distribution of information through general announcements. The report on "Theological Reflections on the Work of Evangelism," for example, has had a gratifying sale of more than 18,000 copies. A considerable number of these has been used by churches which are not members of the World Council. A further example of such careful distribution has been that of the booklet on "Roman Catholicism and Religious Liberty" by Dr. Carrillo de Albornoz. This has been distributed not only among constituent churches but also rather widely among Roman Catholic leaders and universities. The Roman Catholic press has given more widespread and appreciative attention to this document than to any other published by the World Council. (See Chapter II.E and Chapter VIII.II.)

Probably the most extensive distribution ever made of any ecumenical document has been that of the pre-Assembly Study Booklet — "Jesus Christ the Light of the World." The initial mailing of this document was sent by the United States Member Churches to more than 100,000 ministers. At the time of writing it is not known how many copies will be purchased by local churches for use in study groups.

The New York Office, too, advises the Geneva staff about the most strategic and useful contribution which Americans can make to various study projects and assists in securing their participation. In this task too it is greatly helped by the National Council of Churches.

Considerable attention has been given to the strategic use of the services of staff colleagues from the Geneva headquarters. It is important that these services be distributed in such a way as to increase the general denominational use of them and to enable the churches in various regions of the country to learn of the World Council's programme at first hand from members of its staff. Some denominations and some councils of churches have been in the habit of availing themselves of the services of members of the Geneva staff and helping them with their travel expenses. All available time could readily be used by the groups which have already become interested and appreciative, but the New York Office has endeavoured to find appointments for them in denominations which have not previously used them and in places that have been indifferent or even antagonistic to the World Council of Churches and the ecumenical movement.

In connection with the General Budget of the World Council, the financial reports are given by the Secretary for Administration and Finance to the denominational agencies which in turn review the appropriations. In many instances the Executive Secretary of the New York Office appears before the appropriate denominational agencies to explain the budget and the programme which it supports and to review the record of that particular denomination in its past support. Where churches rely on contributions from local congregations to make up their support of the General Budget, the New York Office assists in the correspondence with local churches and handles the accounting and the issuance of receipts.

III. Operations by the New York Office

In reviewing the way the New York Office functions account must be taken of the fact that the Executive Secretary is expected to attend meetings of the Central Committee and the Executive Committee as well as other important meetings in order that he may be sufficiently informed for his task of interpreting the World Council's programme. This involves his absence from New York for eight to ten weeks each year.

The members of the New York staff meet with denominational and inter-denominational programme committees to interpret the programme emphases of the World Council and to explain the resources that are available for denominational programmes, including reports, study documents, and the field services of staff.

The staff in New York could spend all of their time speaking and writing about the World Council in response to the numerous requests received from constituent groups. They also have many opportunities of reaching a wider public audience, as by addressing the national White House Conference on Children and Youth in Washington, or in writing an article on the ecumenical movement in the United States of America for the *Annals of the American Academy of Political and Social Science*. The staff also prepares articles on the ecumenical movement or the World Council of Churches for encyclopedias and various Yearbooks.

To facilitate the cooperation of the National Council of Churches attendance is required at many meetings of its units for the purpose of informing them of programme developments in the World Council, helping them to obtain publications, and arranging for the most strategic deployment of Geneva staff service between National Council interests and denominational and local council interests.

Close cooperation is maintained with the International Missionary Council office in New York and with the World Council of Christian Education and Sunday School Association. Regular monthly joint meetings of the staffs of the International Missionary Council and the World Council of Churches staffs in New York are held as well as frequent consultations on matters of common interest.

A costly but pleasant service has been that of helping representatives of churches from overseas, as well as a constant stream of visitors from abroad, to become acquainted with the life and work of the American churches, to assist them in making useful contacts and to find opportunities for them through speaking engagements to interpret their own churches to the American churches.

From time to time special luncheons or teas have been arranged to give opportunities of learning from visiting church leaders from overseas about developments in the ecumenical movement in various parts of the world. In this way leaders of Member Churches and other supporters of the World Council have been kept informed of significant events and the sense of broad comradeship has been enhanced. Such occasions as these were arranged, for example, to hear Bishop Dibelius report on the situation in Germany, Bishop Reeves and Alan Paton on South Africa, A. M. Thomas on India, and Dr. Franklin Clark Fry and Mr. Charles Parlin on the Consultation in South Africa.

At many points the New York Office has not succeeded in doing as effective work as it should. The staff is aware that it could do better if it were augmented in personnel and a larger budget ; but even with present resources it needs constantly to review priorities and no doubt makes errors in the allocation of time. There are some points where there is a special sense of inadequacy :

(i) Much more should be done to provide occasions and develop procedures by which the Orthodox and Protestant Member Churches would be helped to learn more about one another. Beyond the small group of national leaders there is inadequate communication between these two constituencies.

(ii) The New York Office has become so preoccupied with the cultivation of relationships with Member Churches that it has not taken sufficient advantage of the many opportunities for becoming better acquainted with non-Member Churches and informing them of those aspects of the World Council programme in which they might be ready to participate.

(iii) Much more should be done to establish liaison with government bureaus, universities and foundations, which are making studies of the needs of the peoples of other nations. There are resources available from such secular agencies which would be useful for the World Council and its Member Churches, but time has not been found to establish the extensive contacts which are needed.

(iv) Much more attention should be given to the ways of using the members of the churches who have had ecumenical experience and would be competent to interpret it to local churches and to civic groups.

From 1954 to 1957, Dr. Samuel McCrea Cavert was the Executive Secretary of the New York Office. The present incumbent of the Office, Dr. Roswell P. Barnes, regarded it as a high privilege to succeed such a wise, warm-hearted and dynamic veteran of the ecumenical movement. His influence and counsel continue to inspire confidence in and enthusiasm for the World Council of Churches among the churches of the United States.

The Evanston Assembly approved the proposal of the Central Committee on the Structure and Function of the Council that the staff of the New York Office should include

- (i) the Executive Secretary in the United States of America ;
- (ii) an Associate (or Assistant) Executive Secretary, and
- (iii) a Secretary of the Youth Department.

Other members of the New York staff, for example for service in finance and publicity, were to be appointed by the General Secretary of the World Council of Churches and the Executive Secretary in the United States of America. (See Evanston Report, p. 193.)

The position of Associate (or Assistant) Executive Secretary has not been filled. The Secretary of the Youth Department has been transferred to Geneva. The Secretary for Administration and Finance and the Information Secretary have been continued with the same assignments as at the time of Evanston. These latter two and the Executive Secretary are shared equally in service and budget with the United States Conference for the World Council of Churches. These three, with accounting and clerical support, constitute the staff of the New York Office.

CHAPTER VII

EAST ASIA CHRISTIAN CONFERENCE

Introduction

Christian Councils in Asia have a long history. There were all-India missionary conferences decennially from 1872, the fourth of which did much to shape the Edinburgh Conference of 1910. Dr. Mott's tour in Asia from November 1912 to April 1913 laid the foundations of what became the National Christian Councils in India, China, Japan, Burma, Malaya. Christian Councils in Thailand and the Philippines were organized after the Jerusalem Conference of 1928. Indonesia had its "Netherlands Indies Missionary Alliance" from 1882.

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I. The establishing of the East Asia Christian Conference

The first conference of Asian churches was held at Bangkok in December 1949 under the joint auspices of the International Missionary Council and the World Council of Churches. It led to the establishment of an East Asian Joint Secretariat of the two councils. The Conference had expressed the desire not for an organization but for a person of pastoral gifts who would travel about among the churches of Asia bringing them in touch with one another. The two world bodies invited Dr. Rajah B. Manikam, then Secretary of the National Christian Council of India, to accept this post. During the ensuing seven years Dr. Manikam travelled extensively, interpreting the life of the Asian churches to one another and giving them a new sense of their common task in the revolutionary changes of Asian society. The result of this new sense of common responsibility, further stimulated by the formation under Presbyterian auspices of the Asia Council of Ecumenical Action, was the decision at Prapat, Indonesia, early in 1957, to form an East Asia Christian Conference. After a very full process of consultation with the churches and Christian councils in Asia, the inaugural Assembly of the East Asia Christian Conference took place at Kuala Lumpur, Malaya, in May 1959. (Ref. : report of the Inaugural Assembly entitled "Witnesses Together.") Forty-eight church bodies, in countries extending from Japan and Korea in the north-east to Australia and New Zealand in the south and to West Pakistan in the west, committed themselves to engage in co-operation for the fulfilment of the common evangelistic task in East Asia. The eleven member-councils of the International Missionary Council in Asia are now members in the East Asia Christian Conference and in addition the Christian Councils of Australia, New Zealand and Okinawa.

The secretariat of the East Asia Christian Conference is at the same time the joint secretariat of the International Missionary Council and the World Council of Churches for Asia.

While participating unreservedly in the world-wide fellowship of churches and Christian councils through the World Council of Churches and the International Missionary Council, many Asian churchmen have seen the need to examine the challenges Asian churches meet within the perspective of the world Christian community; they have also felt that the insights gained through the perspective of the world Christian community must be related to the concrete questions and issues which the churches encounter within a specific region of the world. Again, the concrete challenges the churches face in Asia required to be made known in sharp relief to the world Christian community.

II. The concern for missionary obedience

Asian churches are concerned with their own missionary obedience, and their own participation in the evangelization of Asia, and indeed of the world. At the inaugural assembly of the East Asia Christian Conference at Kuala Lumpur, a survey of Asian participation in the world mission of the Church showed that some 200 Asians are working outside the borders of their countries in response to this call to mission. In April 1960, the Working Committee set up by the East Asia Christian Conference Assembly planned to follow up the recommendation of Kuala Lumpur by finding certain areas where the local churches, and the co-operating missions, could confer together to assess the total need of the situations in which they were working, and at least raise the question together whether the resources of personnel and funds and institutions were being used in the best possible way for the fulfilment of the urgent missionary task in the changing situation of Asia and the country concerned. The same kind of assessment, though delimited, was also called for in the field of the *service* activities of the churches and missions.

A. *Theological education*

The members of the East Asia Christian Conference are also exchanging facilities for theological education by offering free places in such institutions for students from neighbouring lands. Another sign of growing regional co-operation is the significant Asian response to the emergency needs in sister churches. When Japan sent out an appeal for the relief of victims of typhoon "Vera," out of a world total of a contribution amounting to \$66,000, East Asia Christian Conference members came forward with \$14,440. Nine members had previously contributed a sum of \$4,869 to the Indonesian rice shortage appeal in 1958.

B. *The witness of the laity*

Because Asian churches cannot hope to meet every Christian need by appointing full-time workers to attend to such needs, the witness of the laity becomes a more relevant and significant issue in Asia. The East Asia Christian Conference has started to gather laymen from neighbouring lands for prolonged

discussions, study and corporate living in laity institutes and such an institute was held in January 1960 at Hongkong. A churchwomen's conference is planned for the future and institutes or conferences on Christian Home and Family Life have been held with specific reference to Asia. The Programme Training of Christian Youth goes hand in hand with the regional efforts for other sectors of laity in East Asia.

With the revolutionary changes affecting Asian society, the churchmen of the region, again involving both lay and the clergy and specially available leaders in education, social science and political life, have been engaged in the study of the relations between church and society in Asia, whether it is the communication of the Gospel to men of resurgent traditional faiths, or the Christian understanding of social questions of modern man, or the practical issues of religious liberty and international relations.

C. Christian unity

The matter of expressing Christian unity even in terms of a united Church, the concern for Christian nurture and education through schools and the place and use of the Bible in the churches, are also watched together by the members of the East Asia Christian Conference through a special standing committee on the Church's Life, Message and Unity.

Each year a programme of action is drawn up by the Working Committee and the funds needed for carrying out the regional programme are appealed for from within Asia and the world bodies. A study of the financial statements for 1958 and 1959 reveals that of the expenditure for the two years the East Asia Christian Conference have found considerably more than one fourth.

It is the hope of the East Asia Christian Conference members that such regional co-operation will grow from strength to strength and that the churches thus rendering their obedience will be used by God for the proclamation of His good news to the teeming millions in Asia.

CHAPTER VIII

DEPARTMENT OF INFORMATION

Introduction

“Living in the present” might be the title for the Information Department’s review of the years 1954 to 1961. For the Information Department created at the Evanston Assembly had no proper past, and it has been so busy trying to carry out the mandate of that Assembly that it has had little time to assess creatively its future.

The Evanston Assembly itself and the immense volume of publicity on the Assembly as a result of its very efficient public relations organization got the Department off to a good start by setting for it high goals. It, also, established a reputation which the infant department might well have had trouble in living up to in the next seven years.

“The Department is to open ways for Christ’s entry into the world through the churches. The quality for its work will, to some extent, be a measure of our readiness to become part of the total mission for which our churches have been brought together in the World Council,” the report of the Committee on the new Department adopted by the Second Assembly declared. (*Evanston Report*, p. 238.)

I. The Testing Period

The Reverend John Garrett, a Congregational minister from Australia, was named head of the new Department created at Evanston. He attended the Assembly in Evanston and assumed his new post in Geneva in August 1954. John Taylor, a photographer and designer, who was already on the staff, was invited to remain with the new Department after the Assembly, as secretary for visual services. Before the creation of the Department there was a Secretary for Publicity attached to Interchurch Aid and Refugee Service, Mr. Theodore Pratt. He assisted Mr. Garrett until his departure in February 1955. The post of Secretary for Publicity in the Department was filled successively by Miss Betty Thompson (June 1955 to November 1956), Miss Roberta Riggelman (now Mrs. John Garrett, January 1957 to May 1959), and Miss Nancy Lawrence (June 1959 to the present). Mr. Alexandre de Weymarn, pioneer editor of the weekly Ecumenical Press Service, continued in that capacity but worked in the framework of the new Department until early in 1957 when he went to other responsibilities in the Council—and Mr. Garrett became editor. (See Appendix XXI.)

During the greater part of the Evanston to New Delhi period the team consisted of three basic staff positions, the Director, the Secretary for Publicity, and the Secretary for Visual Services — supplemented in the New York office of the Council first by Mrs. Elsie Thomas Culver (1954 to the end of 1956) and by Miss Thompson from December 1956 to the present. After Mr. de Weymarn's transfer, the task of editing EPS fell to the Director in association with the Publicity Secretary.

The period 1954-1956 was one of testing in which the new Department began building firmer relationships with newspapers and wire services, church press, broadcasting and television outlets, and national ecumenical organizations. Mailing lists were expanded and the number of news stories and features stories was stepped up. Although the Department had no regular clipping service to test the effectiveness of its work, it was obvious from the church periodicals received and limited clipping services employed for periods such as the meeting of the Central Committee at New Haven, Connecticut in 1957, that wide use was being made of material.

II. The Problem of Communication

“In all forms of information, it should be the aim of the Department to render theological and other technical vocabularies intelligible, without dilution and distortion.” (*Evanston Report*, page 238.)

Has this been accomplished? In some cases, yes. Newspapers would instantly challenge whether our vocabularies are yet intelligible, while theologians (especially on the staff) would probably be quick to point out dilution and distortion. Nevertheless, the whole discussion of Faith and Order including the North American Faith and Order Conference in Oberlin, Ohio, and the recent meeting of the Commission in St. Andrews, has been given more space by both church and secular popular press than before. The reason for this lies, perhaps, not in the successful efforts of the Council to translate theological ‘jargon’ into news parlance but simply the growing public interest in the subject of doctrinal difference and church unity.

The careful and intelligent coverage by the world press of the scholarly analysis of Dr. Carrillo's study on Roman Catholicism and Religious Liberty is a case in point. (See Chapter VI.II and II.E.II.)

Yet much remains to be done. World Council documents are still written by insiders who address each other. Many news releases still have far too much in them that is unintelligible for the layman. A case might be made for having a constant supply of new people in the Department who would question “What does this term mean? What are we to make of this committee?” The ‘interpreter’ who has had to put into concise terms for a reporter some of the documentation we all so glibly produce knows what a healthy experience it is to strip something of its verbal veneer and to get at the real meaning. In an ecumenical movement where there should be a dynamic interplay of ideas we could perhaps make greater progress if we would surrender some of the verbiage to which we cling.

“The World Council of Churches, I regret to say, is known everywhere for the length and incomprehensibility of its publications,” a friend of the Council

from England, who lived for several years in China, said recently. It is not that we are difficult or profound. It is that we are dull. It is not that we are diluted or watered down for there was not in the original the texture of a Proust or a Kirkegaard, just the linguistic dilution of committee. Often we are not communicating (we are, of course, referring to the total publications of the Council and not just the Information Department's efforts).

III. The Quest for Style

“The Department should seek a distinctive ‘style’ and way of dealing with its problems so as to be of service to all parts of the Council’s structure and to the Member Churches in interpreting the ecumenical movement.” (See *Evanston Report*, p. 238.)

During this period the staff sought, as the report of the Department in 1956 set forth, ‘a style’ in words and pictures that would be acceptable in America, in Europe, and in other continents. There is such a style ; its keynotes are honesty and economical presentation.

The style came most readily in pictures, for the work of artist-designer-photographer John P. Taylor has found universal acceptance both in the Council itself and the churches (where some might at first have considered it too *avant garde*) and in the ‘world outside.’ Mr. Taylor’s work with the United Nations and other international organizations, his contacts with secular artists, architects, cinematographers, his working relationships with the British Broadcasting Corporation, German and Dutch television and film experts, and others inside and outside the church, have demonstrated that the World Council does, in the visual field, have a ‘style.’

This style is reflected in the wide acceptance both of photographs and of designs. World Council of Churches’ material, formerly clothed in drab colours and ugly type, has received a ‘new look’ from Mr. Taylor. The handbook which became available in 1958 has sold about 35,000 copies (English, German, Spanish, Portuguese), even at its relatively high price of \$0.50. In addition nearly 150,000 copies of the World Council’s illustrated flyer have been distributed in English, French, German and Spanish.

The Evanston Assembly asked “for a simple popular booklet on the World Council to supplant all existing shorter handbooks... which should contain an account of the Council’s future plans, contain photographs, and conclude with specific points for action by individual readers.”

The handbook, prior to the publication of the Pre-Assembly Study Book “Jesus Christ, the Light of the World,” was the major publication that the Council undertook to publish and distribute on a wide scale. It might be instructive to review its history. First, the successive drafts and the resultant verbal style (acceptable, but hardly inspiring), the quest for approval, the attempts to get Member Churches to order in advance, took *four* long years. Part of this was because of the lack of adequate staff to give concentrated attention to a major project, but part of it was the inevitable delay which goes with producing something by committee process. The handbook was commissioned as one of the first tasks of the Department, and its delay was unfortunate. But, by the time it was produced there was solid backing for it from the leaders of the churches

and firm orders from the churches. Its growth in sales has been steady. In addition to the advantages and disadvantages outlined here, there is another factor. The Information Department believes that more money should be invested in making large initial printings even when immediate orders are not in sight. Good material will be in demand. And what might seem to be a risk may prove to be a more prudent course. Frequent re-orders are much more costly than initial large printings.

“The publications of particular Divisions and Departments of the World Council are a natural concern of the Department of Information and it is hoped that divisional and departmental officers will seek the advice of the Information Department’s staff in preparing material,” the Evanston committee stated (*Evanston Report*, p. 241.) Mr. Taylor has re-designed departmental publications, introducing colour, photos, and more readable type in to most. The Departments and Divisions have turned more and more to Information for help in preparation of their materials.

Two regular publications which have been traditionally edited *within* the Information Department are the Inter-Church Aid and Service to Refugees *Newsletter* (produced ten times a year) and *Ecumenical Youth News*, issued ten times a year. The occasional *Team News*, which gives information about the ecumenical teams at work in Greece, Italy, and North Africa, and *Migration News* are also edited in the Department. All of these have been edited by the Publicity Secretary in addition to her regular reporting and editing assignments.

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IV. A Spectacular Story

“Inclusion of Inter-Church Aid publicity within the functions of the Department is to be welcomed because the story of inter-church aid is spectacular and inseparable from a true understanding of the character of ecumenical fellowship.” (*Evanston Report*, p. 239.)

Inter-church aid has necessarily consumed a large part of the staff time of the Department for, as the departmental report put it in 1955, the Department is virtually “a child of the Division of Inter-Church Aid and Service to Refugees. . . . A large proportion of feature stories and releases since Evanston has tried to show what is being done in graphic and personal terms. No other aspect of ecumenical service compares with this in gaining the endorsement of the average man.”

During World Refugee Year, a special reporter, Baden Hickman, was attached to the staff to prepare human interest stories and special reports. Mr. Hickman produced 200 stories. The value of such a programme cannot be judged quantitatively by the number of releases produced, but it became apparent that there was demand for even more information on inter-church aid and refugees with the growth of such programmes as the German churches’ “Bread for the World,” the annual appeal of the British Council of Churches, and the Church World Service programme “One Great Hour of Sharing.”

In November 1960 the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees voted to appoint a divisional informational officer. Mr. Geoffrey Murray, formerly of the *News Chronicle* in London and a long time friend of the Council, was chosen to join the staff of the Information

Department with special responsibility for inter-church aid news. There is a pattern here which might well be followed by other units of the Council. For example, the merger with the International Missionary Council may require a special information officer who would deal with the vast concerns of the new Commission on World Mission and Evangelism. The working committee of the Department has stressed the need for any such specialized personnel to be integral parts of the Information Department and its total programme.

V. Conversation and Consultation

“The Department can act as a central point of reference for meetings between workers in public relations, radio and television, journalism and related fields.” (*Evanston Report*, p. 242.)

The whole problem of inter-church aid promotion was carefully considered at two consultations planned by the Information Department. The first was held in Eastbourne, England, in October 1959, and the second in Geneva in July 1960. Here those engaged by churches and church councils came in order “to see their task as part of the renewal of the life of the whole Church” and seek common ground as they “avoid superficial promotional gimmicks and ensure that what they are doing contributes to the building up of the Church’s life and mission.”

In addition to the two inter-church aid promotion conferences, three other important conferences were held at the Ecumenical Institute at Bossey under departmental auspices.

Staff and committee members feel that these meetings were among the most important work done by the Department in the Evanston to New Delhi period for they brought people together across denominational and national lines for a new kind of exchange of techniques and experiences. Many of these contacts have continued independent of the Department.

The first major meeting was the audio-visual conference sponsored by the Department in May 1956 at the Ecumenical Institute in Bossey. “At the end of an intensive meeting there was a feeling of exuberance and accomplishment on the part of about 65 people. This was an experimental meeting which brought together people in this field working in Europe, a large proportion of whom had had no previous contact,” the 1956 report stated. The conference produced a demand for subsequent specialized conferences on national and regional levels.

In 1958 the Department sponsored a conference at Bossey for Christian journalists in Europe which was attended by both church and secular reporters. The Department called an Architects’ Conference in May of 1959. (Chapter III.D.IV (vi).) It recalled its mandate to “open ways for Christ’s entry into the world through the churches” and remembered that the visual as well as the verbal, the sermon in brick as well as words, are part of the way in which the message of the Gospel is communicated. The Department cooperated with the Ecumenical Institute in calling this international conference of 35 architects. Previous contacts with members of this key profession through magazines and photography was another reason behind the Departments’ participation. “Architecture is often a setting for the synthesis of the arts in the life of the community,

with which good Christian communication is concerned." It also helped in "informing the churches about each other's life."

The Department's contacts are frequently 'in the world' with secular journalists, editors, film producers and broadcasters, and free lance writers. But the Department could, as in the case of the Architectural Conference, make much more of its opportunity to bring the Council into touch with the world in which it exists. It can do this more naturally and less self-consciously than some of the other departments of the Council, and it should make this effort more of a priority. Frequently those in the Department have felt that they were so overloaded with day-to-day production schedules that they neglected even the essential Geneva contacts in the secular world of journalism. World Refugee Year helped the Department in getting it out of its Council insularity into a cooperative arrangement with other information specialists in this international city.

VI. The Calendar and the Clock

Unfortunately, far too much time has to be strictly allotted to production schedules with deadlines that must be relentlessly observed. *Ecumenical Press Service* is a weekly taskmaster, *Ecumenical Review* makes its quarterly demands on the Director's time for proof-reading, the *Interchurch Aid Newsletter* and the *Ecumenical Youth News* must be produced regardless of what other concerns are put before the Director and Publicity Secretary. (See App. XXII.)

Since the Director and the Publicity Secretary, with the help of the German editor, Miss Tatiana Athanasiadis, and the French editor, M^{lle} Anita Plaut, have primary responsibility for the production of the press service, such creative projects as field trips to gather stories for distribution through other channels, important conferences, and the long range planning needed for successful operation must be deferred. The reference to 'living in the present' in the introductory section of this report refers most directly to the demands of a weekly press service. Serious consideration should be given to having two full time writers and editors in the Department concerned with the production of news and with The Ecumenical Press Service. The Director, also, needs to be freed from some of the more routine production for the service.

"EPS, Geneva" is a remarkable institution in many ways. It has grown without any special promotion efforts from 2,000 subscribers in 1955 to 3,105 in 1960. This is a tribute to the successful efforts of a small staff with virtually no correspondents or budget for newsgathering to produce a readable weekly news service of the Church around the world. Those most intimately involved in its production have many quarrels with the results, yet it is something of a minor miracle that the Ecumenical Press Service has been able to improve in quality and outreach with no increase in staff and only a small increase in budget. Thanks to the efforts of an enterprising German editor, an increasing number of stories in the German edition are originated in that language and its journalistic idiom. A similar job needs to be done for French.

Since October 1959, a Spanish adaptation of The Ecumenical Press Service has been appearing monthly in Montevideo with cooperation from Geneva and special subsidies found in the United States through the New York office. About

five hundred copies go to Latin American countries and to Spain. The YMCA in Montevideo, which had provided the services of the editor, Mr. Arlt, is to be thanked for cooperation in this venture.

VII. Radio, Television and Film

“It is impossible to stress too sharply the importance (of radio and television) for the Department’s future. Co-operation between Christian agencies is essential...” (Evanston Report, page 242.)

The Department has struggled for seven years to carry out the Evanston mandate to pioneer the right use of television in the ecumenical context and to serve as a stimulating and collecting agency. But the hope expressed in the report that Member Churches second specialists for a period as supported members of the departmental staff was not realized. The Department has tried to fulfill that further function laid on it by the Assembly “to cooperate with other agencies in the fields of radio, television, and film to help ensure the intelligent use of these media by the churches.”

The report of the Evanston Committee said that the “appointment of a full time staff member concerned with radio and television is already highly desirable and will shortly become imperative, even if this means a redistribution of staff responsibilities.” This, unfortunately, was never possible but it was a constant concern of the working committee. In 1960 an enquiry instituted by a special *ad hoc* committee consisting of staff members, friends, and technical advisers of the Department in the United States undertook an enquiry among the World Council of Churches’ Member Churches to discover the present state of religious broadcasting around the world and the role the World Council of Churches should have in this field. A very good response was made by Member Churches and the results were evaluated and will be presented to the Third Assembly according to an action taken at St. Andrews in 1960. The Bureau of Research and Survey of the National Council of Churches carried out the necessary research work for this project.

During World Refugee Year a similar, if unofficial, survey of the work of the churches in films and television film strips was made possible in the work of Mr. Taylor as chairman of the film and television committee of the International Committee for World Refugee Year, an organization of some 80 voluntary agencies working with refugees. In this capacity he was responsible for the collection and distribution of existing materials produced by governments and voluntary and commercial agencies.

In a report to the World Council’s Executive Committee, February, 1961, Mr. Taylor pointed to the fact that in the special area of concern for refugees the churches have produced some of their best work. While the United Nations and governmental organizations also produced many excellent films, he noted that “they do not have the ready-made distribution which the churches possess, but have not developed.” He added: “Time, talent and large sums of money have been expended (by the churches) on film and television productions that are used in the country of origin and then filed away and virtually buried. In many cases these films could be used by other churches around the world, especially those which do not have the means to make such productions.”

It seems that it has taken us seven years to prove what the Evanston Assembly affirmed : That there is an immediate need for a full time person in this field on the staff of the World Council. While it is lamentable that the Department was given a commission and no budget to enforce it, it is encouraging to note the very great work which has been done in the role of advising and consultation in this area by Mr. Taylor. Such projects as the British Broadcasting Corporation's series on the World Council of Churches, German and Dutch efforts, US programmes on refugees, and other endeavours are proof that the Department has not been totally frustrated in its efforts to move forward in the newest means of communication.

The Assembly film written by Alan Paton and photographed by John P. Taylor, and the film about the Old Believers, "The Nightingale Waits for the Summer," were the Council's two big efforts.

VIII. Looking Back and Forward

In looking back over the past seven years, the staff must acknowledge failures as well as successes. Perhaps that is part of the penalty of 'living in the present.' But the almost limitless possibilities make the task an urgent one and achievements must be balanced against basic questions. Do the churches have an understanding of what the ecumenical movement is and how they can play their part? Have they taken on this responsibility for the local congregation? Does 'the world' have an idea of what the churches are about in our day and age?

Perhaps the first impulse would be to answer negatively, but the evidence points to something bigger than just a successful propaganda campaign for the World Council of Churches. And it is something for which the Department can take little credit. There is on the part of the average reader, viewer, consumer — the mythical man in the street — a new interest in the quest for Christian unity. The visit of the Archbishop of Canterbury to Pope John, the Third Assembly itself, the forthcoming Ecumenical Council, have caused taxi drivers and housewives, artists and politicians to wonder what is going on. Why? When? How?

There are so many things — immediate and pragmatic — about which the Department must be concerned. For instance, there is a growing file of thousands of good black and white and colour pictures of the work of the Council and its Member Churches. But the African and Latin American sections should be extended in the way that a trip to the Middle East and Asia by John Taylor and Betty Thompson in 1958 enabled us to build those files. The Department's collection of background information about Member Churches, church personalities and activities should be the best in the world, but much attention is required to achieve this goal.

Much more could be done to bridge the East-West gap by providing more full and detailed information about sister churches elsewhere. Subscribers to The Ecumenical Press Service want more information about Roman Catholic, Pentecostal, and other non-member churches than they are receiving. Language barriers must still be penetrated even in the principal areas of the three official languages, not to mention the Spanish, Scandinavian, African and Asian areas.

But the publication of the Pre-Assembly Study Book has been a good start in this direction.

IX. Staff and Committee — Some Questions

Currently the staff is headed by M. Philippe Maury as Director. M. Maury, former General Secretary of the World's Student Christian Federation, came to the Council in April of this year. He succeeds Mr. Garrett who left in September 1959 to return to Australia. Mr. Taylor is the veteran member of staff and was acting Director in the interim between Mr. Garrett's departure and M. Maury's arrival. Miss Lawrence has been aided in this past year by the Reverend Paul Carlson, who has had a special assignment in connection with preparations for this Assembly. Mr. Murray is the Inter-Church Aid Information Officer.

The mobility of staff and the role the Department is expected to play must be examined by the Assembly.

For instance, major consideration must be given to making The Ecumenical Press Service a better, more comprehensive and timely news weekly which will command the respect of both church and secular press in all three language editions. For this, more staff time, an adequate budget to compensate responsible 'stringers' or correspondents in many countries, better promotion and establishment of primary news sources are priority items.

At the same time, there must be sufficient staff to meet the demand for technical assistance in writing and presentation of material by other World Council of Churches' units. The present Assembly may wish to consider whether it wishes to add to the Department an editorial secretary for this function. It could well be a full-time job. The Publicity Secretary has handled this task along with the Director but it has had to be sandwiched in among the more exigent demands of news releases, feature stories, and Ecumenical Press Service.

Other questions must also be examined. Is there sufficient staff to do the work required? Can staff be added to do radio and television and film work without giving them adequate budget or increasing the budget for the present programme adequately? Is the Department truly ecumenical in staffing, language abilities, etc.?

And what of the role of the Information Department's Committee which Mr. Charles P. Taft has chaired? Some members of the Committee have been faithful in attendance and zealous in action, but attendance generally has been poor. Will the Assembly consider putting on the committee those lay persons — perhaps not the type who get appointed to church delegations — who might give it the most creative guidance and who might be drawn into the ecumenical movement in this way?

X. Summary

The Information Department Committee in its first report in 1955 said that ecumenical information must not be thought of as "an expensive sideshow in which we commit ourselves to the distasteful work of popularizing what cannot be popularized."

“Let us stop to examine ourselves and the state of our ecumenical movement in the knowledge that a certain crisis has been reached in our affairs. We have rightly established a complex organization. It is so complex that few of us could give a lucid sketch of the way it fits together and functions. Not only this: within it there are few who have a deep and receptive approach to what other committees and subcommittees are doing in other recesses of the structure. Is it any wonder that the member of the local church who has not yet been reached by the spirit of our enterprise will be alienated unless we can give to him a sense of the wholeness of what we attempt and the fundamental service rendered to him by each part? We owe it to millions of church members and ‘outsiders’ whom we exist to serve to help them comprehend the whole, to distinguish the reason for the existence of the parts and so to arrive at a kind of agreement with the ‘quintessence.’ They must see that *our* work is *their* work. For there is somewhere an essential element of God-given duty in each part of the World Council’s life. It is this that must be somehow communicated if we are to avoid the dangers besetting all big organizations. The effort to find and communicate this ‘essence’ is the justification of a Department of Information. It is this that makes the Department the servant, and one would hope the ready and acknowledged servant, of the whole.” *

* World Council of Churches — *Minutes and Reports of the Eighth Meeting of the Central Committee*, Davos (Grisons), Switzerland, August 2-8, 1955.

CHAPTER IX

DEPARTMENT OF FINANCE AND ADMINISTRATION

Introduction

The main financial developments in the life of the World Council of Churches during the years following the Evanston Assembly are set out briefly in this section. The resources of the World Council have continued to grow and its financial strength has been further consolidated during the past years. The financial support provided by the Member Churches is one way in which they have demonstrated their commitment to the World Council of Churches.

The headings and the numbering of the sub-sections of this section correspond to the suggested agenda for the Finance Committee of the Third Assembly, which is included in "The Work Book." This section therefore represents a working document for that Committee.

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I. General Budget

There has been a steady growth in income from Member Church contributions and an expansion of the programme financed by the General Budget in the period since the Evanston Assembly. That Assembly gave approval to a model budget totalling \$441,000 and calling for revenue from Member Church contributions of \$420,000 per annum. That Budget was clearly defined as providing neither a ceiling nor a floor but as establishing the cost relationships and priorities of programme with average indications of the cost of its several items. Receipts from Member Church contributions increased from a little under \$315,000 in 1954 to nearly \$409,000 in 1955, and passed the objective of \$420,000 in 1957. In 1955 it was possible to cover expenses of nearly \$440,000, and in 1956 expenses were a little over \$450,000. Thus the increased programme authorized by the Evanston Assembly was in a large measure brought into operation in the first year following the Assembly, and was fully brought into operation by 1956.

The period following the Evanston Assembly has throughout the western world been a period of inflationary tendencies and rising costs. When in 1958 it was decided to postpone the Third Assembly from 1960 until 1961 (see Chapter I.I.L), the Central Committee recognized that it would be impossible to maintain the programme until the Third Assembly without calling upon the Member Churches for increased contributions. All Member Churches were

therefore asked to make an increase of at least 15 % in their contributions beginning in 1960. An appeal was also addressed to those Member Churches which could do so, to make such an increase in 1959. The response was most encouraging. Receipts from Member Church contributions rose from about \$429,000 in 1958, to about \$469,000 in 1959, while for 1960 receipts are estimated at about \$510,000. This heartening response from the Member Churches has made it possible to finance the approved programme up to the Third Assembly.

In each of the years since the Evanston Assembly planned annual allocations of \$20,000 have been made both to the General Reserve and to the Reserve for the Expenses of the Third Assembly. The position of the Reserves is set out later in this statement. The operations under the General Budget in each of the years 1955/59 resulted in relatively small deficits which it was possible to cover in all cases from special resources.

The following table gives total figures for the operation under the General Budget in each year since 1954 :

	Member Church Contributions	Total Receipts	Total Payments	Surplus (+) or Deficit (-)
	\$	\$	\$	\$
1954	314,720	349,505	356,363	— 6,858 ¹
1955	408,943	437,815	438,688	— 873 ²
1956	416,724	443,970	450,329	— 6,359 ²
1957	424,159	452,446	470,518	— 18,072 ¹
1958	429,067	460,432	476,272	— 15,840 ¹
1959	469,170	506,286	508,094	— 1,808 ¹
1960 (estimated) . . .	510,800	550,000	550,000	—

¹ Charged to Special Reserve.

² Charged to General Reserve of the Ecumenical Institute.

Thus, the Member Churches have provided the resources necessary for the carrying on of the approved programme during the years since the Evanston Assembly and operations have been so conducted that expenses have been kept within the level of available resources.

II. Programme Project Activities

At its first meeting after the Evanston Assembly — in February 1955 — the Executive Committee had to face the fact that the General Budget adopted by that Assembly provided only very limited funds for the programme activities of the Divisions and Departments of the World Council of Churches. It was thought that the effective advancement of those programmes might be achieved by securing special grants from foundations or other sources for the support of particular activities. The Executive Committee therefore worked out principles to be followed in the seeking of special funds, and its action was reviewed and approved by the Central Committee at its meeting in 1955. At its meeting in February 1958 the Executive Committee re-examined the question and approved a revised formulation of the principles for the solicitation of funds from special sources.

Special gifts have been secured under this authorization and have proved of high value in carrying out the programme. The following is a list of the main projects for which special gifts have been secured :

Division of Studies.

- (i) Study on the theme of "Christians and the Prevention of War in an Atomic Age" — \$9,000
- (ii) Regional conferences on Faith and Order — \$10,000
- (iii) Study programme on "Our Common Christian Responsibility towards Areas of Rapid Social Change" — \$146,300
- (iv) Studies (with the International Missionary Council) of the life and growth of the younger churches — \$20,000
- (v) Study work in the field of evangelism — \$18,000
- (vi) Study of Christianity and Non-Christian Faiths — \$14,000 plus the salary of a staff member.

Division of Ecumenical Action.

- (i) Construction of new villas for the accommodation of professorial staff at Bossey — \$105,000
- (ii) Direct interpretation equipment for the conference room at Bossey
- (iii) Towards the expenses of transformations at Petit Bossey and the construction of a new building to house the library and a conference room — \$31,250
- (iv) Towards expenses of Secretariat for Racial and Ethnic Relations 1959/61 — \$18,350
- (v) Salary and expenses for a staff member for one year's service in the Department on the Laity in 1957/58
- (vi) Salary for a staff member in the Department on the Laity for one year 1960/61
- (vii) Incidental expenses related to (vi) above — about \$2,500
- (viii) Expense of a staff member in the Department on Co-operation of Men and Women in Church and Society 1956/59 — about \$21,000
- (ix) Expense of a staff member in the Department on Co-operation of Men and Women in Church and Society 1960/61 — about \$7,500

General.

- (i) Towards expenses of Religious Liberty Secretariat 1958/61 — \$23,350
- (ii) For publications in Spanish and Portuguese — \$4,061.68

III. Division of Inter-Church Aid and Service to Refugees

A. Service Programme Budget operations 1955 to 1960

The period since the Evanston Assembly shows a growth in the volume of the operations under the Service Programme of the Division of Inter-Church Aid and Service to Refugees. During the first three years, 1955/57, operations were at a level similar to the 1954 level. From the 1957 level of \$767,236, income rose to \$830,497 in 1958, \$844,756 in 1959, and is expected to exceed \$900,000 in 1960. The growth reflects principally the extension of the Division's operations into areas outside Europe. (See Chapter IV.I.D.)

With the exception of a small deficit in 1959, which was covered from available resources, the operations under the Service Programme have been con-

ducted throughout the period under review within the level of the income received in each year.

The following table sets out the level of annual operations under the Service Programme from 1954 to 1960.

	Receipts	Payments	Surplus (+) or Deficit (-)
	\$	\$	\$
1954	723,179	723,179	— ¹
1955	750,552	750,552	— ¹
1956	718,365	674,498	+ 43,867
1957	767,236	738,908	+ 28,328
1958	830,497	805,739	+ 24,759
1959	844,576	849,302	- 4,726
1960 (estimated) . . .	900,000	900,000	—

¹ No surplus was shown in those years because the allocation to Service to Refugees was raised to the maximum level possible in the light of available income.

1. The largest item within the Service Programme is the operation of the Service to Refugees.

The basic funds for that operation are provided by an allocation from the Service Programme Budget which during the period under review has varied between \$425,000 and \$540,000. Additional grants secured from inter-governmental and governmental agencies and other sources have made it possible to conduct, on the basis of that Service Programme allocation, a Service to Refugees operation the total cost of which has varied between approximately \$1,800,000 and \$2,900,000 (see Chapter IV.I.D).

The initial period from 1954 to 1956 was a period during which the operations of the Service to Refugees caused serious financial anxieties. They arose mainly from the fact that considerable expenses were incurred in connection with the emigration of refugees to the USA under the Refugee Relief Act. Heavy expenses were incurred in 1954 and the following years, but the movements were not realized until 1956 and 1957. The anticipated income based upon numbers of refugees moved was not therefore received until those years. By the end of 1957, the accumulated deficit brought forward from previous years had been eliminated and since then the operation has been conducted within the limits of available resources.

The following table summarizes the basic figures concerning the Service to Refugees for the period under review :

	Allocation from Service Programme	Total Receipts	Total Payments	Surplus (+) or Deficit (-)	Accumulated Surplus (+) or Deficit (-)
	\$	\$	\$	\$	\$
1954	485,585	1,659,455	1,809,525	- 150,070	- 152,002
1955	470,675	2,012,594	2,090,340	- 77,746	- 229,748
1956	425,000	2,616,390	2,554,035	+ 62,355	- 167,393
1957	455,740	2,605,430	2,438,037	+ 167,393	
1958	500,000	2,619,753	2,633,790	- 14,037 ¹	
1959	490,000	2,903,059	2,891,359	+ 11,700	+ 11,700
1960 (estimated)	540,000	2,450,000	2,450,000	—	

¹ This deficit was covered by a special allocation from the Unallocated Balance on Service Programme.

2. Considerable extra responsibilities were borne by the Service to Refugees in the period following the Hungarian emergency in October 1956. A special fund was raised by the Division and gifts totalling \$1,470,075 were received. Of that total amount, \$780,178 were spent upon work for Hungarian refugees and the remainder was spent on assistance to churches in Hungary and in Poland and on material relief for Hungary and for Hungarian refugees.

3. The world-wide response to the appeal for World Refugee Year and the large sums received under that campaign provided special additional resources which are not included in the figures quoted earlier in this sub-section. They are making possible the implementation of many projects to assist refugees and to achieve final solutions for the problems of particular groups of refugees which otherwise could not have been undertaken. The international plan was for a special world-wide campaign for help to refugees in the year from July 1, 1959 to June 30, 1960. In some countries, however, the campaign started somewhat later and therefore ran on toward the end of 1960. Income is likely to continue to flow in to the Division to some extent in 1961. Expenditure will be spread over 1960, 1961, and, to a lesser degree, later years.

The Division issued a Work Book setting out in two categories projects of particular concern to the churches. The following table shows the total amount of the projects included in the Work Book and the amounts received :

(i) Projects to be undertaken by National Christian Councils in Asia and the Near East on behalf of refugees and displaced persons :

Total amount of projects	\$5,183,000
Total receipts	\$1,963,500

(ii) Projects to be undertaken by the Service to Refugees of the Division :

Total amount of projects	\$3,428,000
Total receipts	\$3,012,500

In addition to the sums indicated above, which came directly to the Division, considerable extra income came to inter-governmental agencies working for refugees as a result of World Refugee Year and will in some measure be made available by those agencies to the Division's Service to Refugees for its projects. (See Chapter IV.VI.A.)

B. Travel Loan Funds of the Service to Refugees

Under the Service to Refugees, a considerable operation has been conducted, financed mainly by grants from inter-governmental sources. These provide for the granting of loans to migrants to enable them to cover the expense of their emigration. This Travel Loan Fund operation, as it is called, for several years placed a considerable financial strain upon the World Council of Churches, in that the amount loaned exceeded by a sizeable sum the liquid resources available in the fund. Although this taxed the liquid resources of the World Council it did not represent any substantial danger to its financial stability, since the collectable debts due to the World Council exceeded at all times the current overdraft on the liquid position. By careful control over a period of years the Travel Loan Funds have been restored to a credit balance in terms of the current liquid

position. During the period since the operation was commenced in 1952, loans totalling over \$9,000,000 have been granted to refugees. Experience indicates that, notwithstanding losses due to deaths, disappearances, losses on loans to aged and sick refugees and other bad debts, the average repayment rate on loans to migrants to North and South America, Australia and all other countries exceeds 70 % of the loans granted. (Chapter IV.VI.A.)

C. Other Financial Operations of the Division

The Division also receives and transmits funds for the work of Inter-Church Aid and for ecumenical help in natural emergencies such as earthquakes and floods as well as other kinds of disaster. These activities do not involve any financial risk since moneys are transmitted only after they have been received. The amount of money passing through the Division's channels in any particular year does not give a complete indication of the size of the Inter-Church Aid operation, since large sums are remitted directly without passing through the bank accounts of the World Council of Churches. Many of these direct remittances represent responses to needs made known by the Project Lists published by the Division. The Division publishes annually a Year End Report in which an attempt is made to draw together information about all Inter-Church Aid assistance which has been given, irrespective of whether it has been remitted through the accounts of the World Council of Churches or directly. The amounts received annually by the Division are thus of interest only as a reflection of the financial operations involved; the figures for the years since the Evanston Assembly are as follows :

1954	\$ 807,856.11	1958	\$1,325,347.76
1955	\$ 905,514.17	1959	\$1,510,993.76
1956	\$ 990,109.27	1960 (estimated) .	\$2,750,000.—
1957	\$1,696,701.81		

IV.

There is no section 4 in this chapter since item 4 in the agenda of the Finance Committee relates to the Division of World Mission and Evangelism. The relevant information for the period prior to the Third Assembly is the report on the finances of the International Missionary Council during that period which will be provided separately.

V. The Commission of the Churches on International Affairs

The Commission of the Churches on International Affairs was created by the World Council of Churches and the International Missionary Council in 1946 and has been supported by those two bodies since its inception. It has at all times operated within the limits of available income in each year. (Chapter V.) The following table gives the total figures concerning the operations of the Commission of the Churches on International Affairs since the Evanston Assembly :

	Contribution from WCC	Contribution from IMC	Total Receipts	Total Payments	Accumulated Surplus
	\$	\$	\$	\$	\$
1955	62,500	15,000	79,519	79,919	3,506
1956	67,500	15,000	83,587	85,253	1,840
1957	67,500	15,000	83,142	82,576	2,406
1958	67,500	15,000	82,742	81,811	3,337
1959	71,500	15,000	86,794	88,674	1,457
1960	71,500	18,000	89,690	87,691	3,462

VI. Budget of the U.S. Conference for the World Council of Churches

The US Conference for the World Council of Churches raises and operates its own budget but, in order to ensure that this should not become disproportionate to the General Budget of the World Council of Churches and to avoid a conflict of appeals for resources, the principle has always been accepted that the Central Committee should fix a maximum upper limit. The limit fixed for 1949 — the first year of operation — was \$50,000 ; by 1954 the limit had been raised to \$70,000 ; the limit fixed for 1961 is \$85,000. (See Chapter VI.II.)

VII. Reserves

A. General Reserve of the World Council of Churches

The General Reserve of the World Council at December 31, 1948 — i.e. after the Amsterdam Assembly — amounted to about \$5,000. An average annual addition of \$20,000 to the reserve, as suggested by the Amsterdam Assembly in 1948, was made during the first six years. By the end of 1954 — i.e. after the Evanston Assembly — the level had been raised to nearly \$128,000. A further addition of \$20,000 has been made to the reserve in each year since the Evanston Assembly and the balance will have been raised by the end of 1961 to about \$268,000. The position has thus been considerably strengthened during the period since the constitution of the World Council of Churches in 1948 but the level of the General Reserve remains modest — less than the equivalent of six months' expenses under the annual General Budget.

B. General Reserve of the Ecumenical Institute

The Ecumenical Institute was founded in 1946, before the constitution of the World Council of Churches in 1948. After the Amsterdam Assembly in 1948, and in accordance with its decisions, the assets of the Institute were transferred to the World Council and the Institute was fully incorporated within the structure and budget of the World Council. The special resources of the Ecumenical Institute were incorporated in the accounts of the World Council as the General Reserve of the Ecumenical Institute. It was considered that the special nature of the work of the Institute, and particularly the responsibilities related to the properties at Bossey, justified the maintenance of a General Reserve for this activity.

In recent years, need has arisen to carry out further transformations of the properties at Bossey and to construct a new building to house the library

and the conference room. Special gifts have been secured toward the expenses involved and endeavours are being made to raise further gifts. In addition, authority was granted by the Central Committee in 1959 for the General Reserve to be used, in full if necessary, toward the meeting of those expenses. It appears probable that after the Third Assembly there will be no separate General Reserve for the Ecumenical Institute. (See Chapter III.D.III.)

C. Reserves for Expenses of Assemblies

At the First Assembly at Amsterdam in 1948 it was planned that \$20,000 per annum should be set aside from current income to provide a reserve for the expenses of the Second Assembly. In total an amount of \$129,699.44 was set aside for this purpose in the six years 1949 to 1954. It was foreseen when the above decision was taken that this provision would provide no more than a basic sum toward the expenses of the Second Assembly and that a special appeal would have to be made for extra funds to cover the remainder of the costs. The total expenses on the central World Council budget for the Second Assembly at Evanston in 1954 amounted to \$351,758.24. Total income available for the budget, including the \$129,699.44 set aside from annual income, the funds specially raised for the Assembly and revenue from registration fees, sales of tickets for plenary sessions, sales of literature, etc., was not quite sufficient to cover total expenses. An allocation of \$11,154.61 was therefore made to cover the deficit and balance the accounts from the excess of contributions of US Member Churches to the General Budget for 1954 over the objective for their giving of \$240,000.

It was agreed at the Evanston Assembly in 1954 that annual allocations of \$20,000 should be made from current income to create a reserve for the expenses of the Third Assembly. Thus during the seven years 1955 to 1961, an amount of \$140,000 has been provided for the expense of the New Delhi Assembly.

The Central Committee examined this question at its meetings in 1958 and 1959 and took measures to secure additional income adequate to cover the total cost of the Third Assembly.

D. Service Programme Reserve of the Division of Inter-Church Aid and Service to Refugees

The reserve held by the Division of Inter-Church Aid and Service to Refugees for the whole of its operations under the Service Programme amounted in 1954 to \$111,687.41. This represents a small reserve for an operation now running at a level of about \$900,000 per annum — or, more accurately, at about \$3,000,000 per annum if the expenses of the special activities of the Service to Refugees are included. The reserve remained unchanged until 1959, when an addition was made raising the level slightly above \$120,000. Further additions will be made in 1960 and 1961, but the reserve will still be inadequate in relation to the size of the operation.

E. Other Reserves

The World Council has certain other small reserves, including those for repairs to headquarters properties and Bossey properties and the Investment

Fluctuation Fund. These reserves are all indicated in the annual Balance Sheets.

VIII. Headquarters Properties Fund

At its meeting in 1955 — the first meeting after the Evanston Assembly — the Central Committee recognized that there would be need to extend the headquarters properties in order to provide adequate office accommodation and called on the Member Churches to accept responsibility for the raising of \$300,000 for this purpose. The Central Committee further agreed that simultaneous efforts should be made to raise a further sum of \$450,000 by securing gifts from individuals and foundations.

After extended negotiations, it was found that it would not be possible to secure the neighbouring properties at route de Malagnou and that the site there would be inadequate to permit a satisfactory development of the properties as the headquarters of the World Council of Churches. After further extended negotiations, the World Council of Churches was able, with the assistance of the authorities of the Republic and Canton, and of the City of Geneva, to arrange for the exchange of the World Council properties at route de Malagnou against a property owned by the City of Geneva. The land acquired represents an excellent site, well placed and near the city.

At its meeting in 1958, the Central Committee recognized that the plan for the erection of new headquarters buildings for the World Council would involve the raising of a larger fund. The amount needed for the Headquarters Properties Fund was established at \$2,500,000, including the \$300,000 for the raising of which the Member Churches had at the 1955 meeting been asked to accept responsibility. The Central Committee agreed to establish a Committee of individuals of repute and ability from a number of different countries to take responsibility, with the support of all the officers and staff of the Council, for the raising of the balance of the needed sum. Bishop Henry Knox Sherrill agreed to serve as General Chairman of that Committee.

At the 1960 meeting of the Central Committee, Bishop Sherrill was able to report encouraging progress. Gifts actually received by June 30, 1960 amounted to \$1,530,364.11. Taking account of gifts pledged, though not actually received, about \$2,100,000 could be regarded as fully assured as at that date. There were some countries which by August 1960 had not been able to initiate or to complete their campaigns to raise contributions to the fund. The hope was expressed that the endeavours of those countries would raise the total amount to the objective originally fixed. The Central Committee meeting in 1960 agreed to fix November 18, 1961 — the opening day of the Third Assembly — as the closing date for the Headquarters Properties Fund campaign. It is hoped that it will be possible to report to the Third Assembly that the fund has been fully raised.

Meanwhile considerable progress has been made in the planning of the new buildings and construction will be started before the Third Assembly. A full report will be submitted separately to the Assembly. (See Chapter I.I.M.)

IX. Properties at the Ecumenical Institute

At its meetings in 1959 and 1960, the Central Committee examined certain problems which had arisen in connection with the inadequacy of the accommodation at the Ecumenical Institute.

Authority was granted for transformations to be made to the top floor of Petit Bossey at a cost estimated at S. Fr. 105,000 (about \$24,500), for the provision of extra bedroom accommodation. The transformation work will have been completed before the Third Assembly. Authority was also granted for the construction of a new building at a cost estimated at from S. Fr. 400,000 to 500,000 (about \$93,500 to 117,000) to house the library and a conference room.

Special gifts have been secured toward these costs and further gifts are being sought. The Central Committee authorized the use of the General Reserve of the Ecumenical Institute, as far as necessary, toward the expense of the transformations and the new building. It also gave power for the borrowing of money for any part of the expense not covered by special gifts or the General Reserve of the Institute. A report on the position will be presented separately to the Finance Committee at the Assembly.

X. Investment Portfolios

A. Investments against general reserves

176 Prior to the Evanston Assembly it was agreed that an Investment Portfolio should be created for the investment of the total credit balance in the general reserves of the World Council of Churches and the Ecumenical Institute. This portfolio has been continued throughout the period since the Evanston Assembly, and the balance on it has been maintained at a level corresponding to the total balance on those reserves.

The following are the broad objectives governing this portfolio :

- (i) that roughly one half of the resources should be invested in North America and roughly one half in Europe ;
- (ii) that roughly one third of the resources should be invested in equities and roughly two thirds in fixed value bonds.

B. Investments against Reserve for Expenses of Third Assembly

Since annual allocations were being set aside to create a reserve for the expenses of the Third Assembly, it was decided in 1958 to create an Investment Portfolio corresponding to the credit balance on that reserve. The portfolio has been maintained since then at a level corresponding to the credit balance on that reserve. The investments have been made in securities maturing at a date near to the date of the Third Assembly and the interest has been credited to this reserve.

C. Investments against Headquarters Properties Fund

The net available liquid resources under the Headquarters Properties Fund are invested in a portfolio of short-term securities and the interest credited to the Headquarters Properties Fund.

D. Revolving Portfolio

In 1959, the liquid cash position of the World Council became such that it was found possible to institute a revolving portfolio of short-term securities for the investment of liquid resources in excess of current needs. This portfolio has been maintained since early 1959, the level being kept under constant review in the light of the current cash position.

XI. Retirement Fund

The need for the institution of a fund to provide pensions for retired employees and for the widows and orphans of deceased employees was recognized prior to and at the Evanston Assembly. The Central Committee at its meeting in 1956 directed that such a plan should be prepared and presented to the 1957 meeting. A proposal in the form of a general outline of a scheme was submitted to the 1957 meeting and the Central Committee directed that it should be further developed. The Committee also decided that in anticipation of the introduction of such a plan, allocations should be set aside from current income as from July 1, 1957 for the feeding of the eventual fund.

The plan was further studied and worked out in detail with the assistance of a Swiss actuary. A more detailed provisional plan was submitted to the Central Committee at its meeting in 1959. The study and detailed development of the scheme, including the legal and constitutional aspects of it, has been continued but not completed at the time of the preparation of this book. It is, however, hoped that the scheme may be brought into operation as from January 1, 1962 and a further report will be submitted to the Finance Committee of the Assembly.

CHAPTER X

LIBRARY OF THE WORLD COUNCIL OF CHURCHES

I. The Library was formed during the time when the World Council of Churches was 'in process of formation.' The first librarian, Miss Helen Leckie, was appointed in 1946. At that time the library contained a few hundred books. By December 1960, the headquarters Library contained approximately 12,000 books, a substantial collection of periodicals, and an uncounted quantity of archival material. The growth in the use of the Library can be illustrated by the following figures:

a) <i>Books borrowed</i>		b) <i>New Books received</i>	
1946	228	1950-1958	average 300-500 p.a.
1954	1123	1959-	793 (90 purchased)
1958	1600	1960-	850 (50 purchased)
1960	1400 *		

(* The decrease is in part due to the development of the Library at the Ecumenical Institute.)

II. The Library was at first housed in the conservatory attached to the Chalet, 17 route de Malagnou. By 1955, it had quite outgrown these cramped quarters, and different books, bound periodicals and catalogues have since been housed in three separate rooms with a small office attached. Many cases of archives have to be stored as well. In 1956, it became clear that larger quarters would be needed, and it was agreed by the Central Committee meeting at Galyatetö that provision for such an extension should be included in plans for the new headquarters building. (See Central Committee Minutes No. 9, page 61, paragraph 35.) The Librarian of Yale Divinity School, Dr. Raymond E. Morris, generously accepted an invitation to inspect the Library and archives and make recommendations. Dr. Morris produced a report which had particular reference to the planning of the new building required for the Library. A summary of his conclusions is attached as Appendix XVII.

III. The Library has been built up on a very small annual budget — \$3,800 in 1954; \$7,735 in 1960. This provides for the salaries of the librarian and a junior assistant, and for a proportionate share of administrative expenses, such as lighting, heating, cleaning, telephone, postage and incidental expenses.

Less than \$500 per year has been available for buying books. Additions have been made to the Library principally in the following ways :

- (a) Books sent for review in the *Ecumenical Review* (800 in 1960)
- (b) The purchase mostly of older books of historic interest (50 in 1960)
- (c) Volumes donated by authors and churches (e.g. Year Books, and histories of individual churches)
- (d) Books obtained by gift or exchange with other libraries
- (e) Periodicals obtained almost entirely on an exchange basis for the *Ecumenical Press Service* and the *Ecumenical Review*.

It has none the less been possible to gather a unique collection of ecumenical periodicals, including those that existed in or even before the beginnings of the organized ecumenical movement.

IV. The system of relying upon books sent for review as the main source of new books has serious disadvantages :

- (a) The choice of books tends to become haphazard — according to publishers' notions rather than according to the real needs of the Library. Books have been accepted which do not strictly meet the specialized needs of the World Council of Churches Library and the Library is liable not to receive all the books which it does need. It must however be said that in practice publishers have been most understanding and cooperative.
- (b) A system which implies refusing reviewers the usual 'return' of being allowed to keep the books they review makes a poor impression on reviewers and increases the difficulty of having reviews written by other than members of staff.

The Library Committee has therefore advised that this system should be replaced as soon as possible by one which relies primarily on the purchase of books.

The *General Budget* proposed for the period after the Third Assembly includes provision for a staff consisting of a librarian and two assistants and also for the administrative costs, but it does not provide for any substantial increase of funds for the purchase of new and second-hand books.

V. The archives include :

- (i) the archives of the World Alliance for the Promoting of Friendship through the Churches
- (ii) Life and Work archives since 1925
- (iii) Faith and Order archives since 1927
- (iv) World Council of Churches archives since 1937.

Archival material has been accumulating since the Library was started, but no appointment of a trained archivist to the staff has yet been made. The General Secretariat is convinced that an archivist should be appointed, and the Programme and Finance Committee has included provision for such an appointment in the 'General Budget' of the World Council of Churches proposed for the period following the Third Assembly. It is highly desirable that this appoint-

ment should be made one year or so *before* the transfer to the new headquarters building.

VI. The relations between the World Council of Churches headquarters Library and the Library of the Ecumenical Institute at Bossey have from time to time been defined. The latest occasion was in Dr. Morris' report in 1956 (Appendix XVII). There is helpful cooperation between the two Libraries and the principles on which books are shared between them is indicated in Appendix XVIII.

VII. There has been good cooperation between the librarian of the Lutheran World Federation Library and the librarian of the World Council of Churches headquarters Library. It has been agreed that when the Library of the new World Council of Churches headquarters is constructed the Lutheran World Federation Library will be housed in the same building and recorded in a common catalogue, although the volumes of the Lutheran World Federation Library will be kept on separate shelves.

VIII. Very good Library facilities are made available by the international and intergovernmental organizations in Geneva, by the University and other bodies, and these facilities are well used by the librarian of the World Council of Churches.

CHAPTER XI

JOINT COMMITTEE

Introduction

With the integration of the World Council of Churches and the International Missionary Council the Joint Committee ceases to exist. The task which has mainly occupied it during the last few years has ensured its own extinction. In a farewell résumé of its activities, therefore, it may not be amiss to recall its beginnings and its original purpose.

The decision to create a World Council of Churches was taken ten years before the first Assembly at Amsterdam. At this early point counsel regarding the new move was taken with the International Missionary Council which was the immediate successor-body to "Edinburgh 1910." The Madras meeting of the International Missionary Council in 1948 welcomed the proposal and expressed its desire that "a mutually helpful relationship should be established between the Council when inaugurated and the International Missionary Council." The International Missionary Council further proposed that cooperation with the newly-formed Provisional Committee of the World Council should be ensured by the creation of a Joint Committee "with special reference to fostering the best working arrangements between the churches of Asia, Africa, Latin America and the Pacific Islands and the World Council of Churches." This proposal was accepted and a Joint Committee was nominated with John R. Mott as chairman and William Paton as secretary.

Because of the war the Committee did not meet until 1946. Meantime death deprived the ecumenical movement of the unique services of William Paton. He had been succeeded in the International Missionary Council by Norman Goodall who acted as secretary to the Joint Committee, under Mott's chairmanship, at its first meeting in February 1946. This meeting offered detailed advice to the Provisional Committee regarding the 'younger' churches of Asia and Africa and their eligibility for membership in the World Council. The committee also submitted definitions of the criteria which might govern membership in the new Council. These were substantially as they have since appeared in the Constitution and Rules of the World Council of Churches.

I. Successive Steps in Cooperation of the International Missionary Council and the World Council of Churches

A. Commission of the Churches on International Affairs

In view of subsequent developments it is worth noting that this first meeting of the Joint Committee recommended "that the World Council of Churches

and the International Missionary Council should set up a common department for international affairs and that among the problems to which this department shall give special attention be that of religious liberty.”

This was the first step towards what was later launched as the Commission of the Churches on International Affairs. (See Chapter V.)

Other resolutions of this meeting pressed for

- (i) the coordination of the study and research of the two organizations, including the immediate participation of the International Missionary Council in the preparatory studies for the first Assembly of the World Council of Churches ;
- (ii) International Missionary Council representation on the Youth Department of the World Council of Churches ;
- (iii) the desirability of considering the possible establishment of an “Eastern Office” of the International Missionary Council and the World Council of Churches, and
- (iv) the need for closer collaboration between the Provisional Committee’s Department of Reconstruction and Inter-Church Aid and activities of the International Missionary Council in this field, with a view to finding “the best way of presenting to the public the task of reconstruction of the churches in East and West as one common task of all the churches.”

In making its recommendations on these matters the Joint Committee (“under a great sense of spiritual compulsion”) recorded its “profound and urgent conviction that at this stage in the development of both organizations it is imperative to remember the common origin of the two bodies and to demonstrate to the fullest extent their common calling and purpose.” The Committee also pleaded for steps to be taken which would “quicken the mission-consciousness of the churches and the Church-consciousness of missions and make clear to the rising generation, and especially to those in training for the ministry, the complementary character of the two Councils in the ecumenical movement.”

These statements express some of the main concerns which have governed the Joint Committee’s work since 1946. They lay behind the decisions taken by the World Council of Churches at Amsterdam and by the International Missionary Council in the same year to accept the Joint Committee’s recommendation that the two bodies should formally be described as “in association with” each other ; and they are the background against which successive steps in closer collaboration have been taken.

B. Missionary Studies

For example, recurrent consideration of the study programme of the World Council of Churches and the research work of the International Missionary Council led to the integration of these two operations at Evanston through the creation of a Department of Missionary Studies (under the secretaryship of the International Missionary Council’s Research Secretary) in the World Council of Churches’ Division of Studies. (See Chapter II.D.)

C. Regional Developments

Concern about a possible “Eastern Office” and further discussion of its implications led to the Bangkok Conference of 1949 which was convened by

Member Churches of the World Council of Churches and constituent councils of the International Missionary Council in East Asia 'under the general auspices' of the two bodies. On the recommendation of the Joint Committee advice was sought from the Bangkok Conference regarding the possible appointment of a World Council of Churches-International Missionary Council staff representative in the region. This resulted in the appointment of Dr. (later Bishop) Rajah Manikam as East Asia Secretary of the two organizations and led to the emergence of the East Asia Christian Conference which was inaugurated at Kuala Lumpur in 1959. Throughout this period the Joint Committee provided a valuable forum in which developments of this kind could be discussed and appraised by a small group drawn from the leadership of the two world bodies.

As far back as 1949 the Joint Committee expressed the hope that the Bangkok Conference "would be the first of a series of joint regional conferences." It was also recognized that "the holding of such conferences raises certain problems not previously considered" and that these were of a nature which required for their consideration a "balanced representation" of churches and councils in the respective regions. The Joint Committee also asserted that despite the importance which the World Council of Churches and the International Missionary Council would attach to these regional developments and the necessary dependence of the world organizations upon them, responsibility for their creation and the final determination of their functions and relationships should rest within the regions themselves. This principle was adhered to in the process which led to the first All Africa Church Conference at Ibadan in 1958 and the creation of its Continuation Committee with a permanent secretaryship to which Dr. Donald M'Timkulu was appointed in 1959. The Joint Committee has considered from time to time possible regional developments in Latin America and the Caribbean and has recognized that next steps will depend, in the first instance, on the outcome of the 1961 Latin America Conference in Lima (Peru). (See Chapter I.I.E. 1-4 and Chapter III.II.B.)

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D. Inter-Church Aid

The relation between the aims and responsibilities of the two bodies in the field of Inter-Church Aid has been a major subject of attention for more than a decade. While the second world war was still raging there were obvious points of common policy between the "Orphaned Missions" programme of the International Missionary Council and the reconstruction work of the World Council of Churches in process of formation. In 1948 the International Missionary Council launched a final five-year appeal for completing its trusteeship on behalf of the Continental missions and the Joint Committee sought to relate this to the post-Amsterdam programme of the World Council of Churches' Reconstruction Department. By 1950 it was clear that in an increasing number of countries outside Europe the work of relief and reconstruction called for the closest possible collaboration between the International Missionary Council and the World Council of Churches. This was vividly illustrated in the Middle East. In this year, therefore, the Joint Committee proposed that under the joint auspices of the two bodies a major conference on the problem of the Palestinian refugees should be held in the Middle East, to be planned and carried through chiefly by the

Commission of the Churches on International Affairs. From this starting-point there followed the first and second Beirut Conferences of 1951 and 1956 which marked important stages in the whole policy of the relief agencies in the Middle East. In 1952 the Joint Committee initiated discussions on the need for a coordinated response to emergency needs in Korea and Indonesia. It also produced a first statement on the principles which should govern joint action in other situations of this kind and on the distinguishing responsibilities of the two bodies in this area of Christian witness and service. In subsequent years this statement was developed in the light of further experience and provided those 'categories' of need and action which have since helped to determine policy and programmes.

From Evanston onwards the question of a common policy of the World Council of Churches and the International Missionary Council in the area of Inter-Church Aid assumed rapidly increasing importance. In 1955 the Joint Committee recognized that the work of the Division of Inter-Church Aid and Service to Refugees would of necessity "move beyond relief and emergency aid into long-range activities closely touching the work of missions" and that "no sharp line can be drawn between emergency aid and long-term service." As a practical step the Committee proposed a stronger representation of the International Missionary Council on the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees. This was put into effect and throughout the period between Evanston and New Delhi further arrangements were made, especially at the staff level, to ensure constant administrative *rapprochement* between the two Councils. Meantime further study was given to the underlying questions involved in the relation between Mission and Inter-Church Aid. In 1956 the Joint Committee had before it a paper prepared by a special group on "Mission and Service: their theological unity and its consequences." This discussion coincided with the first drafting of a possible plan for the integration of the two bodies and the question was inevitably raised as to the wisdom of merging in a single Division of Inter-Church Aid and Mission all the responsibilities of the International Missionary Council and those of the existing Division of Inter-Church Aid. A good deal of attention was given to this question but the Joint Committee concluded that despite their very close inter-relation there were differences and distinctions between 'Mission' and 'Inter-Church Aid' which needed to be recognized within the Divisional structure of the integrated body. It was therefore agreed to maintain — at any rate in the first period of the new Council's life — this distinction between the Divisions of World Mission and Evangelism and Inter-Church Aid, while making special provision for close inter-Divisional relationships. (See Chapter IV.V.)

II. Proposals for Integration

Although it was not until after Evanston that the Joint Committee proposed to the World Council of Churches and the International Missionary Council a plan of integration, their "common calling and purpose" — to which the 1946 resolutions referred — was the *raison d'être* of the Joint Committee and the point of reference of all its work. Each meeting prior to Evanston alluded to this, with increasing emphasis on its significance, and it was because of this that immediately prior to Evanston the Committee asked for a fresh mandate from

its parent bodies and that the question of appointing a whole-time secretary to the Committee was raised. With the concurrence of the International Missionary Council, the World Council of Churches at Evanston approved both these steps. Dr. Henry Pitt Van Dusen was appointed Chairman, succeeding Dr. John A. Mackay who had followed Dr. Mott in the chairmanship in 1949. Dr. Norman Goodall was appointed as secretary to the Committee.

It was in 1956 that the Committee decided to ask the World Council of Churches and the International Missionary Council to consider the step of integration. At its meeting in Herrenalb it was resolved:

“To recommend to the parent bodies that in the opinion of Joint Committee the time has come when consideration should be given to the possibility of full integration between the World Council of Churches and the International Missionary Council, subject to an adequate safeguarding in any plan of integration of the distinctive expression of the mission of the Church as this has been embodied in the International Missionary Council.”

Accompanying this resolution the Committee presented to both organizations a statement which was originally drafted by Dr. John A. Mackay and Dr. Franklin Clark Fry. The following extracts are from this statement:

“Since the first Assembly at Amsterdam the World Council of Churches and the International Missionary Council (itself an ecumenical expression of the churches’ outreach through the historic witness of missions) have been in constitutional and practical ‘association’ with one another. This association had its origin in the common calling and purpose of both bodies and it was entered into in the hope that such a relationship would deepen and express ‘the mission-consciousness of churches and the Church-consciousness of missions.’ Many aspects of the work of both Councils — study, international affairs and the work of the East Asia Secretariat — have since become so deeply interwoven as to go beyond what was described in 1948 as the ‘interrelatedness of two autonomous councils.’ Not least important, increasing recognition is being given to the bearing of the Church’s unity — with which the World Council of Churches is specially concerned — on the fulfilment of its mission, while within the constituency of the International Missionary Council mission and unity are seen in their closest and most urgent bearing on one another.

“... the Joint Committee affirms its conviction that the time has come when the World Council of Churches and the International Missionary Council should consider afresh the possibility of an integration of the two Councils. The Committee regards it as imperative that any such integration should be in a form which ensures that missions belong to the heart of the ecumenical movement. It should also be on lines which would bring the missionary forces into closer relationship with all phases of the Church’s witness in the life of the world and engage the fullest resources of the churches in the task of formulating and fulfilling their mission in terms commensurate with the needs of the world today and with the nature of ‘the glorious Gospel of the blessed God.’”

It is of interest to recall that at this meeting consideration was given to three possible organizational patterns through which integration might be effected. None of these was identical with the plan which now comes to the New Delhi Assembly in constitutional form. They were taken as a starting point for discussion and in the subsequent work of the Committee (which was enlarged for this special task; see Appendix XIX) many varieties of a possible structure were considered. In 1957 the Committee was able to present to the World Council

of Churches and the International Missionary Council the first draft of an agreed plan for preliminary consideration by the two bodies. A preamble to the plan recapitulated the course which the "association" of the two Councils had taken and declared that the principle on which this association was based "now obliges us to go further." The preamble recognized, however, that —

"No plan can by itself ensure the spiritual integration which is our deepest desire. This can only come as a gift of God. Nevertheless, this plan is submitted to the two world bodies, in the conviction that its realization will represent a decisive step of obedience towards the fulfilment of the total task which the Lord has entrusted to the whole Church."

The plan was submitted to the World Council of Churches and the International Missionary Council which in turn transmitted it to the Member Churches and Member Councils. No vote on the proposal was asked for at this stage but opinions were sought on the "principle of integration" and criticism of the draft plan was invited. To facilitate study of the proposal and to meet some of the points already raised in various discussions a booklet *Why Integration?* was written at the request of the Joint Committee by the Vice-Chairman of the Central Committee of the World Council of Churches (Dr. Ernest A. Payne) and one of the Vice-Chairmen of the International Missionary Council (Dr. David G. Moses); special articles were also published in the *Ecumenical Review*. As a result of this process the draft plan was amended at a number of points and reached its final and constitutional form three years after its first submission to the World Council of Churches and the International Missionary Council. It now comes to the World Council of Churches Assembly with the approval of the International Missionary Council and the Central Committee of the World Council of Churches. In this last period of the Joint Committee's work there has been an inevitable absorption in those organizational and constitutional details which are inseparable from any development of this kind. The Committee has worked at these matters, however, in the deepening conviction that this new stage in the relationship of Christian organizations to one another reflects and is meant to further the most central meanings and purposes of the ecumenical movement. In the Committee's own discussions of this step and in the innumerable negotiations, consultations and conferences in which the officers and members of the Committee have participated in various parts of the world, discussions have moved beyond the 'merely organizational'; they have been concerned with a right understanding of the relation of Christians to one another at the point of obedience to the 'great commission' of our Lord and, indeed, with a right understanding of that commission itself. While it remains true that "no plan can by itself ensure" the deeper purposes which a venture of this kind is meant to further, the Committee discharges this part of its task in the faith and with the prayer that through the act of integration at New Delhi those deeper purposes will be worthily served, to the furtherance of the mission and unity of the Church. (See Chapter I.I.F and App. I, II, III, IV.)

III. Other Developments

While the integration question has dominated the closing stages of the Committee's work, other matters have not been overlooked.

- (1) Recurrent attention has been paid to questions concerning the criteria of membership in the World Council of Churches, especially in their bearing on the adequate representation of churches in Asia and Africa.
- (2) The regional developments referred to earlier in this chapter have been kept under constant review and there have been important discussions of the significance of this trend and its long-range implications for the ecumenical movement.
- (3) Soon after the reconstitution of the Committee at Evanston consideration was given to what is sometimes called 'world confessionalism.' While the Committee itself did not attempt a more fundamental appraisal of this movement, this discussion led to a series of informal meetings, under the aegis of the General Secretariat, attended by officers of the main world confessional bodies.
- (4) Another matter which called for attention at several meetings of the Committee between Evanston and New Delhi was that of the Christian approach to the Jewish people. As one outcome of these discussions there was convened at Bossey in 1956 a consultation on *Christian Convictions and Attitudes in Relation to the Jewish People*. The report of this meeting was submitted to the World Council of Churches and the International Missionary Council, and the World Council of Churches Executive Committee authorized its publication in the *Ecumenical Review*, commending it to the study of the churches. This whole question of the Church and the Jewish People, with its profound theological and evangelistic implications, will — it is hoped — receive constant and increased attention within the new Division of World Mission and Evangelism, for the former International Missionary Council's Committee on the Christian Approach to the Jews, hitherto a largely autonomous 'sponsored agency' of the International Missionary Council, will become an integral part of the Division.

IV. Two Major Issues

The Joint Committee has strongly urged that two other large concerns which have been regularly under review by the Committee shall receive special attention in the period following New Delhi.

(1) National Councils

For one of these, constitutional provision has been made in the new Committee on National Council Relationships whose defined functions include the following :

- (i) To assist the World Council of Churches and national and regional councils to develop patterns of relationship and cooperation whereby they can strengthen each other and best serve the needs of their constituencies.
- (ii) To keep before the World Council of Churches, all its divisions and departments and its Member Churches the significance of national councils in the fulfilment of the purposes of the ecumenical movement.

From its inception the Joint Committee recognized that “the significance of national councils in the fulfilment of the purposes of the ecumenical movement” was a major factor to be reckoned with, not only in its bearing on the ‘association’ of the World Council of Churches (a Council of Churches) and the International Missionary Council (a Council of Councils), but because of the intrinsic importance of Christian councils. A special sub-committee of the Joint Committee was set up in 1958 under the chairmanship of Dr. Roy G. Ross to begin an extensive study on this whole matter. Every year has brought fresh evidence of the importance of these national and regional organizations within the total ecumenical movement, and as the new Committee moves into its task it will be continuing and (it is hoped) carrying much further work which the Joint Committee has felt to be vital to the purposes for which both the International Missionary Council and the World Council of Churches came into existence. (See Chapter I.J; App. III.XI; App. VII, para. 51.)

(2) Non-Member Churches and Councils

The second of these two concerns which have greatly exercised the Joint Committee has to do with the relation between such bodies as the World Council of Churches and the International Missionary Council and the large number of churches and missionary agencies which, as yet, stand apart from the organized ecumenical movement — especially those which, on ‘evangelical’ grounds, are either critical of or fearful of the movement. The Joint Committee has returned to this matter again and again. It has received particular attention from the Committee’s officers and since Evanston increasing endeavours have been made to foster personal relationships and discussions at the deepest level with leading representatives of many of the churches and missions concerned. By virtue of its own history and main purpose the International Missionary Council brings into the integrated body a contribution of special importance in this matter and the step of integration emphasizes the great desirability of extending and deepening the kind of work already begun. In this respect, again, the end of the Joint Committee only points to the importance of continuity in great tasks. (See Chapter I.I.K.)

EPILOGUE

by

Dr. W. A. VISSER 'T HOOFT

General Secretary

There are certain recurrent themes in the reports of the various units of the World Council. The first is that in the period since the Evanston Assembly the Council has become more truly a *World Council*. The membership is more widespread ; through journeys, conferences, work camps, the Ecumenical Institute, etc. there has been direct contact with churches in all parts of the world ; and the Division of Inter-Church Aid and Service to Refugees which at one time was almost wholly concentrated on Europe, is now concerned with acute human need and the needs of churches everywhere. The second is that the missionary dimension of the Church's calling has come to take a larger place in the work of many units. Though officially the integration of the World Council of Churches and the International Missionary Council can only be inaugurated if and when the International Missionary Council Assembly and the World Council of Churches Assembly in New Delhi approve it, the *de facto* integration has not only begun, but shown its first fruits.

In the third place the period has been characterized by a renewed emphasis on the calling of the churches to concrete, visible unity. This has been most marked in the discussion on the future of "Faith and Order" leading up to the report on that subject, the substance of which will be discussed by the Third Assembly. But it has also been a prominent feature in the life of the Youth Department, in the work of the Ecumenical Institute and in other units.

In the fourth place the World Council has in these recent years become more deeply involved in the struggle for just and peaceful human relations. The Commission of the Churches on International Affairs has dealt especially with those aspects of human relations which can be dealt with at the international governmental level. The study of the Christian responsibility with regard to areas of rapid social change has confronted the Council with the many issues of social disruption and social renewal in Asia, Africa and Latin America. The work of the new Secretariat on Racial and Ethnic Relations, the conversation with the churches in South Africa, the activities of the Department on the Cooperation of Men and Women with regard to the status of women are further illustrations

of the way in which the Council seeks to take Christian action with regard to the acute problems of human relations in our time.

* * *

Is it possible to draw some general conclusions from the foregoing pages concerning the character and task of the World Council?

It would seem that in the short period that has elapsed since the first Assembly in 1948 the World Council has become an indispensable part of the life of the Member Churches. This does not mean that in all the Member Churches there is a strong awareness of their relation to a wider ecumenical fellowship. But it does mean that in many various ways the Member Churches use the framework of cooperation, of contact, of inter-church aid, of common study which the World Council has created. Seen from this angle the World Council has become a part of the ecclesiastical structure which the churches need and desire to have in our time. There is no reason to speak of this aspect of the World Council's work as if it were of minor importance compared with other tasks of the Council. That the churches learn from each other, support each other, speak and act together is absolutely necessary, if they are to fulfill their calling in the modern world. We have reason to be grateful that churches which only a few decades ago lived and acted in isolation have learned to cooperate in so many fields. It is not a small thing that in this way the churches have been able to fulfill a number of essential tasks which they could not possibly have performed without an instrument of ecumenical cooperation. Nor should it be forgotten that in this way relationships have been established between the churches which may and often do create the desire for fuller unity in faith and order.

As the Council has grown, it has developed its organization and procedures. This has led to a certain 'institutionalization,' which is both necessary and natural in a body which the churches have created to serve them on the international plane. This causes many to raise questions about the life of the Council, but the relevant question is whether the institutional aspect of the World Council of Churches is an adequate instrument for the common purposes which the churches have decided on in the ecumenical and international realm. The Central Committee has given much thought to this question and the result of its deliberations is contained in the report on "Programme and Finance" which will be submitted to the Third Assembly.

It lies in the nature of the ecumenical movement that it cannot rest content. It is the function of the ecumenical movement to ensure that if the churches cooperate and live together, they also at the same time go forward on the road toward the full, concrete manifestation of their unity in the realm which represents the very heart of their vocation. In so far as the World Council is an institution, it is an institution which seeks to transcend its own life and to point toward a reality beyond itself, that is to the full unity of God's People.

This has been so since the very beginning. "Faith and Order" brought into the World Council its calling "to promote the essential oneness of the Church of Christ." The heritage of "Life and Work" may be described as a recovery of the prophetic ministry of the Church. The Evanston Assembly gave several of our Divisions the mandate to work for the renewal of the Church. The World

Council is an instrument created by the churches to fulfil more adequately the purposes of the ecumenical movement. It can, therefore, not think of itself as a body which takes the present life and the mutual relationships of the churches for granted, and seeks to make the best of the actual situation. It must constantly hold the vision of the *Una Sancta* in its unity and purity before the churches.

But is there not a basic tension between the two aspects of the World Council's task? That tension exists indeed. The fact that the work of the Council is growing and that through the process of growth it becomes more institutional is in itself not a dangerous fact. If that growth is responsible growth, that is to say, in response to the actual needs which have to be met and in a reasonable relationship to the spiritual and material resources, this is a good and healthy normal development. But it could have very serious consequences if the institutional element in the life of the Council should come to predominate in such a way that its other task, its task of being a signpost to the fuller manifestation of the *Una Sancta*, its task of being a leaven in the life of the churches, would be overshadowed or jeopardized. It is clear that the Council must in the strict sense of the word remain a Council of Churches, that is a Council the life and action of which is controlled by the Member Churches. If that principle is not fully maintained, the Council will lose the confidence of the Member Churches and become quite ineffective. Again the principle that the Council has no authority over its Member Churches and that the only authority it has "consists in the weight which it carries with the churches by its own wisdom" must be fully maintained. Any attempt to claim an external authority would weaken and not strengthen that other and more precious authority which the Council may by the Grace of God receive. These principles imply that the World Council must be a 'representative' body and a body representing churches which exist in the form of institutions. But does this mean that the Council is, as it were, imprisoned in institutional categories? Not necessarily.

It is possible to hold to these principles and to affirm at the same time that the churches in their togetherness in the Council represent something else and something more than the sum total of the individual churches. It is not so that the churches together in the Council have nothing to say beyond what the churches individually can and do say to themselves. There are things which the Spirit says to the churches when they submit themselves together to the revealed truth of God. When the churches speak and act together there is that 'plus,' that new dimension which belongs to the mystery of the Church's unity and fellowship and through which the divine truth is seen in fuller proportion. And so the voice of the Council is at the same time a voice *of* the churches and a voice *to* the churches. It is both institution and movement, instrument and leaven; its calling is both to serve and to challenge.

In order to perform its representative task, the Council must be in the closest touch with the leadership of the churches. In order to perform its other task it must be in touch both with the leaders of the churches and with those movements or individuals which represent in particular the experiments in thinking and action in the life of the churches themselves or in relation to the societies in which they live. The World Council will only be able to make claims on the time and energy of able church leaders and laymen for its committees and meet-

ings or gifted men and women for its staff, if it is a place where the new tasks and the new ideas growing out of the changed situation of the churches are discovered, studied and defined.

But it is even more important that the World Council is rooted in the life of the congregations. Bishop George Bell, our beloved honorary chairman, said in the last sermon he preached at a World Council meeting: "Every town and village in which Christian congregations exist ought to manifest the living reality of the People of God in the local situation." At this point our main task remains yet to be accomplished.

**Integration of the International Missionary Council and
the World Council of Churches**

The following actions concerning the *steps for effecting integration* were agreed by the Central Committee of the World Council of Churches at St. Andrews in August 1960 :

(a) In 1957 the Central Committee submitted to member churches a draft plan of integration of the International Missionary Council and the World Council of Churches and asked the churches whether they were "in principle in favour of integration provided a satisfactory plan is evolved." In 1959 the Committee took note of the replies to this question and recognized that they "reflect an opinion overwhelmingly in favour of the principle of integration." The Committee accordingly submitted to member churches a definite proposal for effecting the integration of the two bodies by means of a series of constitutional amendments, and expressed "the hope that it might prove acceptable" to the member churches. The weight of opinion being clearly in favour of the proposal as submitted, *the Central Committee now recommends to the Third Assembly of the World Council of Churches that it approve the integration of the World Council of Churches and International Missionary Council.* The Central Committee makes this proposal in the confidence and with the prayer that by this step the full purpose of the ecumenical movement shall be furthered.

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(b) The Central Committee

- 1) having reviewed the appended amendments to the Constitution of the World Council of Churches proposes these amendments to the Third Assembly in accordance with the Constitution, Article VIII ; and proposes to the Third Assembly the appended amendments to the Rules, in accordance with Rule XIV ;
- 2) approves for submission to the Third Assembly the appended Constitution of the Commission and Division of World Mission and Evangelism and, subject to its acceptance by the International Missionary Council, recommends its adoption by the Assembly ;
- 3) resolves to recommend to the Third Assembly, provided that action to the same effect shall have been taken by the International Missionary Council, the adoption of the following resolution :

That this Assembly, recalling that in their origins both the World Council of Churches and the International Missionary Council are manifestations and instruments of the same ecumenical movement, and believing that the purposes and functions of the two bodies are

inseparable, rejoices that it is now possible to integrate the two Councils in one organization. Therefore, action to the same effect having been taken by the International Missionary Council, the Assembly gives its assent to the integration of the World Council of Churches and International Missionary Council and adopts the amendments to the Constitution and Rules of the World Council of Churches required to give effect to this action as here appended. The Assembly further approves the proposed Constitution of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism.

- 4) instructs the officers to give notice of these proposals to the member churches, in accordance with the requirement of the Constitution, Section VIII, and to all members of the Assembly, in accordance with the Rules, Section XIV, and to indicate that, if they are adopted, and provided that action to the same effect shall have been taken by the International Missionary Council, the integration of the World Council of Churches and the International Missionary Council will take place at the Third Assembly ;
- 5) in accordance with the plan of integration, recommends to the Third Assembly the following resolution :

The Assembly instructs the Central Committee to make provision, at the Fourth Assembly, for the appointment by member churches of 25 extra delegates to the Assembly, being persons of special competence in the field of world mission, the names to be proposed to the member churches by the Central Committee from a list prepared by the Committee of the Division of World Mission and Evangelism.

APPENDIX II

Proposed Constitution of the Integrated WCC and IMC

Note : The following Constitution and Rules incorporate all the amendments to the Constitution and Rules of the WCC as presented to the Central Committee in 1959 and 1960 and now approved by the Central Committee for submission to the Third Assembly.

I. Basis

The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below.

II. Membership

Those churches shall be eligible for membership in the World Council of Churches which express their agreement with the Basis upon which the Council is founded and satisfy such criteria as the Assembly or the Central Committee may prescribe. Election to membership shall be by a two-thirds vote of the member churches represented at the Assembly, each member church having one vote. Any application for membership between meetings of the Assembly may be considered by the Central Committee ; if the application is supported by a two-thirds majority of the members of the Committee present and voting, this action

shall be communicated to the churches that are members of the World Council of Churches, and unless objection is received from more than one-third of the member churches within six months the applicant shall be declared elected.

III. Functions

The functions of the World Council shall be :

- (i) To carry on the work of the world movements for Faith and Order and Life and Work and of the International Missionary Council.
- (ii) To facilitate common action by the churches.
- (iii) To promote cooperation in study.
- (iv) To promote the growth of ecumenical and missionary consciousness in the members of all churches.
- (v) To support the churches in their world-wide missionary and evangelistic task.
- (vi) To establish and maintain relations with national and regional councils, world confessional bodies and other ecumenical organizations.
- (vii) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

IV. Authority

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the churches ; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches.

V. Organization

The World Council shall discharge its functions through the following bodies :

- (i) An Assembly which shall be the principal authority in the Council, and shall ordinarily meet every five years. The Assembly shall be composed of official representatives of the churches or groups of churches adhering to it and directly appointed by them. Their term of office shall begin in the year before the Assembly meets, and they shall serve until their successors are appointed. It shall consist of members whose number shall be determined by each Assembly for the subsequent Assembly, subject to the right of the Assembly to empower the Central Committee, if it thinks fit, to increase or to diminish the said number by not more than twenty per cent. The number shall be finally determined not less than two years before the meeting of the Assembly to which it refers and shall be apportioned as is provided hereafter.

Seats in the Assembly shall be allocated to the member churches by the Central Committee, due regard being given to such factors as numerical size, adequate confessional representation and adequate geographical distribution. Suggestions for readjustment in the allocation of seats may be made to the Central Committee by member churches, or by groups of member churches, confessional, regional or national, and these readjustments shall become effective if approved by the Central Committee after consultation with the churches concerned.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons — men and women. In order to secure that approximately one-third of the Assembly shall consist

of lay persons, the Central Committee, in allocating to the member churches their places in the Assembly, shall strongly urge each church, if possible, to observe this provision.

- (ii) A Central Committee which shall be a Committee of the Assembly and which shall consist of the President or Presidents of the World Council, together with not more than one hundred members chosen by the Assembly from among persons whom the churches have appointed as members of the Assembly. They shall serve until the next Assembly, unless the Assembly otherwise determines. Membership in the Central Committee shall be distributed among the member churches by the Assembly, due regard being given to such factors as numerical size, adequate confessional representation, adequate geographical distribution and the adequate representation of the major interests of the World Council.

Any vacancy occurring in the membership of the Central Committee between meetings of the Assembly shall be filled by the Central Committee upon the nomination of the church or churches concerned.

The Central Committee shall have the following powers :

- (a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members ;
- (b) It shall be the finance committee of the Assembly, formulating its budget and securing its financial support ;
- (c) It shall name and elect its own officers from among its members and appoint its own secretarial staff ;
- (d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum. No business, except what is required for carrying forward the current activities of the Council, shall be transacted in either the Assembly or the Central Committee unless one-half of the total membership is present.

VI. Appointment of Commissions

(1) The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly in accordance with the Rules of the World Council and the constitutions of the respective Commissions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee. The Commissions shall discharge their functions in accordance with constitutions approved by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of Faith and Order, Life and Work and the International Missionary Council.

(2) There shall be a Faith and Order Commission of which the following shall be the functions :

- (i) To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for world mission and evangelism ;
- (ii) to study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the churches ;
- (iii) to study the theological implications of the existence of the ecumenical movement ;
- (iv) to study matters in the present relationships of the churches to one another which cause difficulties and need theological clarification ;
- (v) to provide information concerning actual steps taken by the churches towards reunion.

The Commission shall discharge these functions in accordance with a constitution approved by the Central Committee.

In invitations to World Conferences on Faith and Order, it shall be specified that such conferences are to be composed of official delegates of churches which accept Jesus Christ as God and Saviour.

(3) There shall be a Commission on World Mission and Evangelism.

Its aim shall be to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved.

The functions of the Commission shall be :

- (i) to keep before the churches their calling and privilege to engage in constant prayer for the missionary and evangelistic work of the Church ;
- (ii) to remind the churches of the range and character of the unfinished evangelistic task and to deepen their sense of missionary obligation ;
- (iii) to stimulate thought and study on the Biblical and theological basis and meaning of the Church's missionary task and on questions directly related to the spread of the Gospel in the world ;
- (iv) to foster among churches and among councils and other Christian bodies more effective cooperation and united action for world evangelization ;
- (v) to deepen evangelistic and missionary concern in the whole life and work of the World Council of Churches ;
- (vi) to assist in securing and safeguarding freedom of conscience and religion as formulated in declarations of the World Council of Churches on religious liberty ;
- (vii) to cooperate with other units of the World Council of Churches ;
- (viii) to take such further action in fulfilment of the declared aim of the Commission as is not otherwise provided for within the World Council of Churches.

VII. Other Ecumenical Christian Organizations

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(1) Such world confessional associations and such ecumenical organizations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

(2) Such national councils of churches, other Christian councils and missionary councils as may be designated by the Central Committee may be invited to send non-voting representatives to the Assembly and to the Central Committee, in such numbers as the Central Committee shall determine.

VIII. Amendments

The Constitution may be amended by a two-thirds majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual churches, shall have the right to propose such amendment.

APPENDIX III

Rules of the integrated World Council of Churches and International Missionary Council

The World Council of Churches shall be governed by the following Rules which are to be interpreted in the light of its Constitution :

I. Membership of Council

Members of the Council are those churches which have agreed together to constitute the World Council of Churches and those churches which are admitted to membership in accordance with the following rules :

(1) Churches which desire to become members of the World Council of Churches shall apply to the General Secretary in writing. Under the word churches are included such denominations as are composed of local autonomous churches.

(2) The General Secretary shall submit such applications to the Central Committee (see Article II of the Constitution) together with such information as will be sufficient to enable the Assembly or the Central Committee to make a decision on the application.

(3) The following criteria, among others, shall be applied, in addition to the primary requirement of the Constitution that churches eligible for consideration for membership shall be those 'which express their agreement with the Basis upon which the Council is formed.'

(a) *Autonomy*. A church which is to be admitted must give evidence of autonomy. An autonomous church is one which, while recognizing the essential interdependence of the churches, particularly those of the same confession, is responsible to no other church for the conduct of its own life, including the training, ordination and maintenance of its ministry, the enlisting, development and activity of the lay forces, the propagation of the Christian message, the determination of relationship with other churches and the use of funds at its disposal from whatever source.

(b) *Stability*. A church should not be admitted unless it has given sufficient evidence of stability in life and organization to become recognized as a church by its sister churches, and should have an established programme of Christian nurture and evangelism.

(c) *Size*. The question of size must also be taken into consideration.

(d) *Relationship with other Churches*. Regard must also be given to the relationship of the church to other churches.

(4) Before churches which are recognized as full members of one of the confessional or denominational world alliances with which the Council cooperates are admitted, the advice of these world alliances shall be sought.

(5) Where a church is a member of a council associated with the World Council of Churches or affiliated to the Commission on World Mission and Evangelism, there shall be consultation with the council concerned.

(6) A church which desires to resign its membership in the Council can do so at any time. A church which has once resigned but desires again to join the Council, must again apply for membership.

II. The Assembly

(1) *Officers and Business Committee*

(a) At the first business session of the Assembly the Executive Committee shall present its proposals for the chairmanship of the Assembly and for the membership of the Business Committee of the Assembly.

(b) Additional names may also be proposed at the first or second business session by any group of six members of the Assembly. Such proposals must be made in writing.

(c) Election shall be by ballot unless the Assembly shall otherwise determine.

(2) *Composition of the Assembly*

(a) *Members*. Full membership of the Assembly is confined to delegates appointed by the constituent churches to represent them. In appointing their delegates churches are urged not only to bear in mind the need for lay representation mentioned in paragraph V (i) of the Constitution but also to give due regard to the major interests of the Council.

- (b) *Alternates*. The Central Committee shall make regulations for the appointment of alternates and for their duties and functions if and when appointed.
- (c) *Advisers*. The Executive Committee is authorized to invite persons who have a special contribution to make to the deliberations of the Assembly or who have participated in the activities of the World Council. Such advisers will be appointed after consultation with the churches to which they belong. They shall be entitled to speak on the invitation of the Chairman but not to vote.
- (d) *Fraternal Delegates*. The Executive Committee is authorized to invite fraternal delegates from organizations with which the World Council of Churches entertains relationship. They shall be entitled to speak on the invitation of the Chairman but not to vote.
- (e) *Observers*. The Executive Committee is authorized to invite a limited number of observers from churches which have not joined the World Council of Churches and or from councils in consultation with the Commission on World Mission and Evangelism. Observers will not be entitled to speak or to vote.
- (f) *Youth Delegates*. The Executive Committee is authorized to invite youth delegates who will be entitled to attend the full sessions. They shall be entitled to speak on the invitation of the Chairman but not to vote.

(3) *Agenda*

The Agenda of the Assembly shall be determined by the Executive Committee and presented by it for approval to the first business session of the Assembly. Any member may move to have included in the Agenda such items of business as he may have previously notified to the Executive Committee.

III. Presidium

- (1) The maximum number of Presidents shall be six.
- (2) A President who has been elected by the Assembly shall be ineligible for immediate re-election when his term of office ends.
- (3) The term of office of a President shall end at the adjournment of the next Assembly following his or her appointment.
- (4) The President or Presidents shall be entitled to attend the Assembly with full right of speech even if they are not appointed as delegates by their churches.
- (5) The President or Presidents shall be *ex officio* members of the Central Committee and of the Executive Committee.

IV. Nominations Committee of the Assembly

(1) At an early session of the Assembly, the Assembly shall appoint a Nominations Committee, on which there shall be appropriate confessional and geographical representation of the membership of the Assembly and representation of the major interests of the World Council.

(2) The Nominations Committee in consultation with the officers of the World Council and the Executive Committee shall draft proposals concerning (a) the President or Presidents of the World Council of Churches, and (b) a list of persons proposed for membership of the Central Committee.

(3) The Nominations Committee shall present its nominations to the vote of the Assembly for its acceptance or revision. In making nominations, the Nominations Committee shall have regard to the following principles :

- (a) the personal qualifications of the individual for the task for which he is to be nominated ;
- (b) fair and adequate confessional representation ;
- (c) fair and adequate geographical representation ;
- (d) fair and adequate representation of the major interests of the World Council.

The Nominations Committee shall endeavour to secure adequate representation of lay persons — both men and women — so far as the composition of the Assembly makes this possible. It shall also satisfy itself as to the general acceptability of the nominations to the churches to which the nominees belong.

(4) It shall be open to any six members of the Assembly acting together to put forward in writing other nominations.

(5) Election shall be by a ballot unless the Assembly shall otherwise determine.

V. Central Committee

(1) *Membership*

(a) The Central Committee shall consist of the President or Presidents of the World Council together with not more than one hundred members elected by the Assembly (see Constitution, paragraph V (ii)).

(b) Any member church, not already represented, which desires to be represented directly on the Central Committee, shall have the right to send one representative to the meetings of the Central Committee, provided it does so at its own expense. Such a representative shall be entitled to speak but not to vote.

(c) If a regularly elected member of the Central Committee is unable to come to the meeting, the church to which the absent member belongs shall have the right to send a substitute, provided that the substitute is ordinarily resident in the country where his church has its headquarters. Such a substitute shall be entitled to speak and to vote.

(d) Chairmen and vice-chairmen of divisional and departmental committees and commissions who are not members of the Central Committee have the right to attend Central Committee sessions as advisers without vote.

(e) Advisers for the Central Committee may be appointed by the Executive Committee after consultation with the churches of which they are members. They shall be entitled to speak but not to vote.

(f) Members of the staff of the World Council appointed by the Central Committee as specified under Rule IX, 1, shall have the right to attend the sessions of the Central Committee unless on any occasion the Central Committee shall otherwise determine. When they do so attend, it shall be as advisers and without the right to vote.

(g) The newly appointed Central Committee shall be convened by the General Secretary during or immediately after the meeting of the Assembly.

(2) *Officers*

(a) The Central Committee shall elect its own Chairman and Vice-Chairman or Vice-Chairmen to serve for such periods as it shall determine. They shall be entitled to attend the Assembly as advisers, should they not be reappointed as delegates by their churches.

(b) The Central Committee shall appoint a Nominations Committee which shall :

(i) nominate individuals to the Central Committee for the offices of Chairman and Vice-Chairman or Vice-Chairmen of the Central Committee ;

(ii) nominate individuals for election as President, if between Assemblies need arises for such appointments, under the power conferred on the Central Committee by the Constitution and Rules ;

(iii) nominate members of the Executive Committee of the Central Committee ;

(iv) nominate members of the divisional committees and departmental working committees.

In making nominations, the Nominations Committee of the Central Committee shall have regard to the principles set out in Rule IV, 3, and in applying principles (b) (c) and (d) to the nomination of members of the divisional committees and the departmental working committees, shall consider the representative character of the combined membership of all such committees. Any member of the Central Committee may make alternative proposals.

- (c) Election shall be by ballot unless the Committee shall otherwise determine.
- (d) The General Secretary of the World Council of Churches shall be *ex officio* secretary of the Central Committee and the Chairman of the Finance Committee of the World Council of Churches shall be *ex officio* its treasurer.

(3) Meetings

- (a) The Central Committee shall meet ordinarily not less than once every year. An extraordinary session of the Central Committee shall be called, whenever one-third or more of the members requests a meeting to be called or when in the opinion of the Executive Committee that is desirable.
- (b) A quorum of the Central Committee shall be fifty voting members. The General Secretariat shall take all possible steps to ensure that there be adequate representation from each of the main confessions and from the main geographical areas of the membership of the World Council of Churches and of the major interests of the World Council.
- (c) The Central Committee shall have power to determine its own place of meeting and to fix the date and place for the meetings of the Assembly.

(4) Functions

The Central Committee shall have the following duties :

- (a) It shall, between meetings of the Assembly, carry out the general policy laid down by the Assembly and take such actions as shall be necessary to carry out the decisions of the Assembly. It shall have authority to make decisions and take action in all matters where decision or action is required before the Assembly can meet again, provided that it shall not make any decision or take any action inconsistent with the policies laid down by the Assembly.

It shall have the following sub-committees :

- (i) Finance Sub-Committee (a standing committee) ;
 - (ii) Nominations Committee (newly appointed at each meeting) ;
 - (iii) Committee on National Council Relationships (a standing committee) ;
 - (iv) Reference Committee or Committees (appointed as needed at each meeting) to advise the Central Committee on any other questions arising which call for special consideration or action by the Central Committee.
- (b) It shall vote the Annual Budget of the Council.
 - (c) It shall deal with matters referred to it by member churches.
 - (d) It shall consider applications for membership received between meetings of the Assembly.
 - (e) It shall have the responsibility of setting up such divisions and departments and regional offices or representations as may be necessary to carry out the policy laid down by the Assembly. It shall appoint divisional and departmental committees and their chairmen and vice-chairmen. It shall determine the general policy to be followed in the work of the divisions and departments of the World Council.
 - (f) It shall report to the Assembly on the actions it has taken during its period of office, and shall not be discharged until its report has been received.

VI. Executive Committee

(1) Appointment

- (a) An Executive Committee shall be elected by the Central Committee at its first meeting after its appointment by the Assembly, and shall hold office until the next meeting of the Central Committee. Its elected members shall be eligible for re-election.
- (b) The Executive Committee shall consist of the President or Presidents of the World Council *ex officio* and the Chairman and Vice-Chairman of the Central Committee *ex officio* and of fourteen other members of the Central Committee. Substitutes shall not be permitted to attend in place of elected members.

- (c) The Chairman of the Central Committee shall also be the Chairman of the Executive Committee.
- (d) The officers shall have the power to invite others to attend a meeting of the Executive Committee for consultation, always having in mind the need of preserving a due balance of the confessions and of the geographical areas and of the major interests of the World Council.
- (e) The General Secretary of the World Council of Churches shall be *ex officio* the secretary of the Executive Committee.

(2) Functions

The Executive Committee is a committee of the Central Committee appointed by it and responsible to it. The Executive Committee shall, between meetings of the Central Committee, carry out the decisions of the Central Committee and implement the policy laid down by it. The Executive Committee shall have no authority to make decisions on policy except that in circumstances of special urgency it can take provisional decisions. It may only issue public statements under the circumstances laid down in Rule X, 4. It shall have power to appoint Associate General Secretaries and heads of departments provisionally but such appointments shall be subject to confirmation by the Central Committee. It shall supervise the operation of the budget and have power to impose limitations on expenditure if necessary.

VII. Divisional, Departmental and other Standing Committees

(1) There shall be a small committee for each division whose responsibility shall be to carry out the aim of the division. It shall be responsible for the preparation and presentation to the Central Committee of the reports of the division's work.

It shall propose to the Central Committee the names of persons to fill the offices of secretary or secretaries to the division and, on the basis of proposals from the departmental working committees, of secretary or secretaries in the departments within the division.

(2) Divisional committees shall be appointed by the Central Committee as follows:

(a) For the Division of Studies and the Division of Ecumenical Action, the Committee shall consist of three persons who are not members of any departmental working committee within the division, plus the chairman and one other member of each departmental working committee within the division. One of the two representatives of each departmental working committee must be a member of the Central Committee.

(b) For the Division of Inter-Church Aid and Service to Refugees, the committee shall consist of not more than seventeen members, two of whom shall be members of the Central Committee. Two members of the divisional committee shall be appointed after consultation with the officers of the Division of World Mission and Evangelism.

(c) For the Division of World Mission and Evangelism the Committee shall consist of not less than twenty or more than twenty-five members appointed annually by the Central Committee on the nomination of the Commission or, in the absence of a meeting of the Commission, of the Divisional Committee. The Chairman and one member of each departmental committee within the Division shall be included in the membership of the Committee. At least two members shall be drawn from the membership of the Central Committee. Two members of the divisional committee shall be appointed after consultation with the officers of the Division of Inter-Church Aid and Service to Refugees. The membership of the committee shall be as representative as possible geographically and confessionally and of men and women.

Departmental secretaries shall normally be present at the meetings of divisional committees.

(3) There shall be a working committee for each department appointed by the Central Committee and responsible for the preparation of the departmental programme for submission to the divisional committee and for the execution of the programme. It shall propose to the divisional committee the names of persons to fill the offices of secretary or secretaries in the department. The chairmen of departmental working committees shall be *ex officio*

members of the appropriate divisional committees. Departmental working committees shall have power to call in *ad hoc* advisers as needed on particular problems. In the case of the Ecumenical Institute its board shall be regarded as the working committee. Normally a working committee shall consist of fifteen members, at least one of whom shall be a member of the Central Committee.

(4) There shall be a committee on National Council Relationships which shall consist of not more than fifteen members, including persons actively engaged in the work of each of the four Divisions and persons from related councils.

The aim of the Committee shall be : to give continuous attention to the development of relationships of mutual helpfulness between the World Council of Churches and national councils of churches and other Christian councils.

The functions of the Committee shall be :

- (i) to develop patterns of relationship and cooperation whereby the World Council of Churches and national councils of churches and other Christian councils can strengthen each other and best serve the needs of their constituencies ;
- (ii) to assist such councils in utilizing the resources of the World Council of Churches and to assist divisions of the World Council to relate their programmes to the needs of such councils ;
- (iii) to keep before all the divisions and departments of the World Council and its member churches the significance of such councils in the fulfilment of the purposes of the ecumenical movement.
- (iv) to recommend to the Central Committee ways in which such councils can participate most effectively in the life of the World Council ;
- (v) to advise the Central Committee regarding recognition of councils as 'associated councils' of the World Council of Churches and to consult with the Commission on World Mission and Evangelism regarding recognition of councils as 'affiliated councils' of that Commission or 'councils in consultation' with that Commission.
- (vi) to provide opportunities for fellowship and exchange of experience among the officers and staffs of national and regional councils and the World Council of Churches, and in particular to arrange for consultations of representatives of associated councils (as provided in Rule XI, (4) of the World Council of Churches).
- (vii) to provide advisory staff service to national and regional councils when requested.

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VIII. Financial Provisions

(1) The draft annual general budget of the World Council of Churches shall be prepared for presentation to the Finance Committee of the Central Committee by the General Secretariat assisted by the Department of Finance and Administration, on the basis of proposals made by the divisional committees.

(2) In the case of commissions, divisions and other units of the World Council of Churches which may be authorized to raise and administer separate budgets, the responsible commission, division or unit shall prepare annual budgets for submission in advance of the beginning of each year to the Finance Committee of the Central Committee of the World Council, which shall forward any such budgets to the Central Committee with any comments which it may wish to make. The responsible commission, division or unit shall further submit financial reports to each meeting of the Finance Committee of the Central Committee of the World Council of Churches.

(3) The Finance Committee of the Central Committee shall have the following duties :

- (a) To present annually to the Central Committee an account of income and expenditure for the previous twelve months, and a balance sheet in respect of operations of all departments of the World Council of Churches.
- (b) To present annually to the Central Committee in advance of the commencement of each year, budgets covering the operations of all the departments of the World Council of Churches.

(c) To consider and make recommendations to the Central Committee on all financial questions concerning the affairs of the World Council of Churches, such as :

Approval of budgets or increases in budgets ;

Approval and granting of discharge for the accounts in respect of completed periods;

Accounting procedures ;

Investment policy ;

Principles governing scales of salaries and pensions and travel expenses and other such expenses ;

Basis of calculation of contributions of member churches ;

Methods of raising funds ;

Appointment of auditors, who shall be appointed annually by the Central Committee and shall be eligible for re-election.

The Committee shall have power to consider all matters concerning the World Council of Churches in so far as they bear upon its financial position.

(4) The items of the budget of a division may be subsequently varied by the divisional committee at its discretion provided the authorized total be not exceeded, and the policy of the division be thereby advanced.

IX. Staff of the World Council of Churches

(1) The General Secretary, the Associate General Secretaries, and the Heads of Departments shall be appointed by the Central Committee.

(2) The normal terms of appointment for an Associate General Secretary shall be five years and for a Head of Department three years. Unless some other period is stated in the resolution making the appointment, the term of office of members of the staff of the World Council shall be from the date of the appointment until three months after the end of the next meeting of the Central Committee. All appointments made for a term exceeding one year shall be reviewed one year before expiring.

(3) Retirement shall be at 65 for men and 63 for women or not later than the end of the year in which a staff member reaches the age of 68 for men and 66 for women.

(4) If the position of General Secretary becomes vacant, the Executive Committee shall appoint an acting General Secretary.

(5) The General Secretariat (i.e. General Secretary and Associate General Secretaries) is responsible for carrying out the decisions of the Assembly, the Central Committee and the Executive Committee.

(6) The General Secretariat shall be responsible for the conduct of the business of the Council, for relations with member churches and other ecumenical bodies, for the preparation and administration of the meetings of the Assembly, of the Central Committee and of the Executive Committee, for the general supervision and co-ordination of the activities and publications of the commissions and departments of the Council, for the interpretation of the work of the Council to the churches and the public, and for the carrying on of activities not otherwise assigned.

(7) The General Secretariat shall have the right to attend the meetings of departmental committees and other meetings called under the auspices of the Council.

X. Public Statements

(1) In the performance of its functions, the Council through its Assembly or through its Central Committee may publish statements upon any situation or issue with which the Council or its constituent churches may be confronted.

(2) While such statements may have great significance and influence as the expression of the judgement or concern of so widely representative a Christian body, yet their authority will consist only in the weight which they carry by their own truth and wisdom and the publishing of such statements shall not be held to imply that the World Council as such has, or can have any constitutional authority over the constituent churches or right to speak for them.

(3) The Executive Committee or any commission of the Council may recommend statements to the Assembly or to the Central Committee for its consideration and action.

(4) No committee or commission of the Council other than the Central Committee shall publish any statement until it has been approved by the Assembly, except that in circumstances of immediate urgency statements may be published by any commission of the Council on matters within its own field of concern and action, if approved by the Chairman of the Central Committee and the General Secretary, and in these cases the committee or commission shall make it clear that the World Council of Churches is not committed by any statement set forth in this manner.

(5) In cases of exceptional emergency, statements may be issued by the Chairman of the Central Committee on his own authority after consultation with the Vice-Chairman of the Central Committee and the General Secretary provided that such statements are not contrary to the established policy of the Council.

(6) Nothing in these regulations shall contravene the special provisions of the Constitution regarding the Commission on Faith and Order and the Commission on World Mission and Evangelism.

XI. Relationships with national and regional councils

(1) The World Council, recognizing that national councils of churches or national Christian councils have been established in a number of countries for purposes of fellowship and cooperation with one another and for the promotion and support of ecumenical activities and other common interests within their own area, shall invite selected national councils to enter into working relationships as associated councils.

(2) The purpose of such working relationships shall be to help national councils in their work and to encourage them to help the World Council of Churches in the promotion of ecumenical activities in the area concerned and in the furthering of the plans and policies which the Central Committee has laid down for the various divisions and departments of the Council.

(3) These councils shall receive invitations to send a fraternal delegate to the Assembly and may, at the discretion of the Central Committee, receive an invitation to send a representative to the Central Committee; such representative shall have the right to speak but not to vote.

(4) Opportunity shall be provided at the time of any meeting of the Assembly or Central Committee for the representatives of national councils to meet together for mutual consultation.

(5) While the World Council retains the right to deal with its member churches directly, no action shall be taken by it which would disturb any already existing fellowship or ecumenical organization within a nation or region.

(6) Any member church which prefers to have direct relationships with the World Council in any field of work can have such direct relationships.

(7) The following criteria, among others, shall be applied by the Central Committee in selecting national councils for these working relationships:

- (i) that the national council accept the Basis of the World Council of Churches or express its willingness to cooperate on that Basis;
- (ii) that there be prior consultation with member churches of the World Council in the area concerned;
- (iii) that there be prior consultation with the Committee on National Council Relationships;
- (iv) that the membership of the national council consist wholly or to a large extent of churches which hold membership in the World Council of Churches;
- (v) that the national council have an interest in the work of the World Council of Churches and be willing to work for that Council;
- (vi) that the national council give evidence of stability and have a staff with time to devote to World Council concerns.

(8) The Central Committee may, in consultation with the Committee on National Council Relationships, invite councils affiliated to the Commission on World Mission and Evangelism

to send a representative to meetings of the Assembly and Central Committee with the right to speak but not to vote, to a number not exceeding ten in the Assembly and five in the Central Committee.

XII. World Confessional Bodies

Such world confessional bodies as may be designated by the Central Committee shall be invited to send fraternal delegates to the Assembly, and advisers to the Central Committee.

XIII. Legal Provisions

(1) The duration of the Council is unlimited.

(2) The legal headquarters of the Council shall be at Geneva. Regional offices may be organized in different parts of the world by decision of the Central Committee.

(3) The World Council of Churches is legally represented by its Executive Committee or by such persons as may be empowered by the Executive Committee to represent it.

(4) The World Council shall be legally bound by the joint signatures of two of the following persons: the President or Presidents, the Chairman and Vice-Chairman or Vice-Chairmen of the Central Committee, and the General Secretary. Any two of the above-named persons shall have power to authorize other persons, chosen by them, to act jointly or singly on behalf of the World Council of Churches in fields circumscribed in the power of attorney.

(5) The Council shall obtain the means necessary for the pursuance of its work from the contributions of its member churches and from donations or bequests.

(6) The Council shall not pursue commercial aims but it shall have the right to act as an agency of inter-church aid and to publish literature in connection with its aims. It is not entitled to distribute any surplus income by way of profit or bonus among its members.

(7) Members of the governing bodies of the Council or of the Assembly shall have no personal liability with regard to the obligations or commitments of the Council. The commitments entered upon by the Council are guaranteed solely by its own assets.

XIV. Rules of debate during sessions of the Assembly and the Central Committee

1. Categories of session

The Assembly shall sit either in general session, in business session or in deliberative session.

2. Presiding Officers

a) The Chairman of the Assembly in general session shall be one of the presidents or the Chairman of the Central Committee, as appointed by the Executive Committee.

b) The Chairman of the Assembly in business session shall be the Chairman or Vice Chairman of the Central Committee, or some other member of the Central Committee appointed by the Executive Committee or by the Business Committee of the Assembly.

c) The Chairman of the Assembly in deliberative session shall be a member of the Presidium, an Officer of the Central Committee or a delegate appointed by the Executive Committee or the Business Committee of the Assembly.

3. Responsibilities of the Chairman

The responsibilities of the Chairman shall be to announce the opening, suspension and adjournment of the meeting; his first action shall be to announce clearly that the Assembly is in general session, or in business session, or in deliberative session; he shall ensure the observance of the applicable Rules of Debate; he shall grant the right to speak and declare the debate closed; he shall put questions to the vote and announce the result of the voting. He shall not make a motion himself. His decision is final in all matters except as to the

result of voting. If the Chairman's decision as to the result of voting is challenged, a vote shall immediately be taken on the motion : "that the Chairman's decision be reconsidered" ; and reconsideration shall be permitted, if a majority of the members present and voting vote in favour of this motion.

4. *General sessions*

When the Assembly is in general session (for ceremonial occasions, public acts of witness, formal addresses, etc.) the only business that shall be in order, except with consent, is that which is proposed by the Chairman or Secretary of the Executive or Business Committee.

5. *Business sessions*

The Assembly shall sit in business session when any of the following types of business are on the agenda : adoption of agenda presented by the Business Committee, nominations, elections, proposals with reference to the structure, organization, budget, or programme of the World Council of Churches, or any other business requiring action by the Assembly, except as provided in paragraphs 4 and 6 of this Rule.

The Special Rules of Debate for the Assembly in business session :

- a) If any member desires to propose a motion not on the agenda, he shall be permitted to have his motion read. A vote shall be immediately taken as to whether or not his motion shall be included in the agenda.
- b) All motions and amendments must be proposed and seconded, handed to the Chairman in writing, and read before a vote is taken. The Chairman has the power to rule an amendment out of order as being substantially a negative of the motion.
- c) Any motion or amendment may be withdrawn by leave of the Assembly.
- d) All speeches must be addressed to the Chair.
- e) No member shall speak more than once on the same motion or amendment, except that the mover shall have the right to reply.
- f) When an amendment has been proposed and seconded the Chairman shall allow discussion on the amendment only. An amendment to an amendment is in order, but an amendment to an amendment to an amendment shall be out of order. Discussion and voting shall be in reverse order of the motions made. When the Assembly has voted to approve or disapprove the amendments which have been proposed and seconded, and the original motion is before the Assembly (amended or not as the case may be), additional amendments are in order except those which are judged by the Chair to be substantially the same as proposals already discussed and decided. A motion to refer a resolution back to the responsible committee with or without pending amendments, is always in order. Debate on such a motion shall be limited to 3 minutes by the maker of the motion, and 3 minutes by a representative of the committee making the original proposal, and comments by the Chairman and Secretary as to the feasibility of handling the matter later in the agenda.
- g) During the discussion, speeches shall be limited to five minutes. A bell shall be rung one minute before a speaker's time is up. A second bell shall be rung one minute later and the speaker shall then sit down, unless the Chairman proposes and receives consent that an additional minute or minutes be allowed the speaker. If translation (other than simultaneous) is required, sufficient additional time shall be allowed by the Chairman.
- h) Those voting with the minority may have their names recorded. Those who abstain from voting may, if they wish, have the fact and number of abstentions recorded.
- j) Those who desire to speak for or against a main proposal before the Assembly must hand to the Secretary, as early as possible, cards with their names, the capacity in which they are attending the Assembly, their church connection, and whether they desire to support or oppose the motion. Those who wish to propose amendments shall follow the same rule, adding on the card precise information

as to the part of the resolution they desire to amend. Those who wish to amend an amendment or to discuss an amendment already proposed shall stand in their places for recognition by the Chairman. The mover of an amendment and a representative of the committee reporting shall be allowed additional final statements in this order before the vote on each amendment is taken.

- k) A motion to close the debate in order to proceed immediately to vote on the pending amendments and on the main question shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the Assembly the names of delegates still desiring to be heard and the names of delegates whose proposed amendments have not been heard, after which the Chairman shall ask the Assembly, "shall the Assembly now conclude the matter before it?" The Chairman shall put the question to the Assembly, without debate, when it has been moved and seconded or when he judges that the Assembly desires to conclude the matter before it. If two thirds of the delegates present and voting agree, the vote or votes shall be taken without further debate.
- m) Any member may submit a point of order or procedure to the Chairman, and may, if necessary, interrupt a speaker for the purpose.
- n) Voting shall be by show of hands or by standing unless otherwise decided by vote of the Assembly. The Chairman shall read the motion immediately before any vote is taken. He shall first ask those in favour of the motion to vote, and then those opposed. The Chairman may, if he thinks fit, appoint members or staff to act as tellers, and he shall do so in case of doubt as to the result of the vote. A majority of those voting shall determine the decision except as may be otherwise provided in these rules. When the Assembly is equally divided, the motion shall be regarded as defeated.

If a motion for a vote by written ballot is proposed and seconded, the Chairman shall put this motion to the vote without further debate. A simple majority of those present and voting shall decide the issue.

- o) The three official languages are English, French and German. A speech made in any one of these languages shall, if desired, be translated into the other two. It shall be the duty of the Secretary to make arrangements for such translation. A member may speak in a language other than English, French, or German on condition that he arrange for the translation of his speech into one of the three official languages. If the Chairman shall judge that injustice has been done to a member by the strict application of these Rules of Debate due to the business having been done too quickly for comprehension in a language other than that of the member, the Chairman may suspend the strict application of the rules to allow reconsideration, motions, amendments, or speeches that would otherwise be out of order.

6. *Deliberative sessions*

The Assembly shall sit in deliberative session when resolutions or reports are before it which are of such a theological or general policy nature that in the judgment of the Executive Committee or the Business Committee they ought not to be amended in so large a body as an Assembly. A body reporting shall indicate to the Business Committee its preference regarding procedures. The reports of sections shall be debated in deliberative session.

The Special Rules of Debate for the Assembly in deliberative session are the same as those for the Assembly in business session, except that provisions 5 a), b), f), g), and h) shall not apply, and that the following additional rules shall be in effect :

- a) The only recommendation that shall be in order from committees or sections reporting is that the Assembly approve the substance of the document, and commend it to the churches for study and appropriate action.
- b) The only motions from the floor that are in order are : i) to refer back to the committee with instructions to consider whether a new or different emphasis or emphases shall be included by the committee in their report, or ii) to instruct the committee to provide for an open hearing or an additional open hearing on the report before bringing it again to the Assembly.

- c) Those who desire to speak on the resolution or report before the Assembly must hand to the Secretary, as early as possible, cards with their names, the capacity in which they are attending the Assembly and their Church connection, and whether they desire to speak to the report as a whole or to a particular section or sections thereof.
- d) Those who desire to propose either of the motions allowed in Rule *b)* above must add this information on their card when sent forward, or else their motion shall be out of order. The Chairman, in introducing them, shall indicate that a motion is to be moved.
- e) Speeches shall ordinarily be limited to ten minutes. The bell shall be rung at the end of eight minutes and again two minutes later and the speaker shall then sit down unless the Chairman proposes and receives consent that an additional minute or minutes be allowed. When the number of those desiring to speak is large, the Chairman may ask the Assembly to agree to a shorter time. When translation (other than simultaneous) is required, sufficient additional time shall be allowed by the Chairman.
- f) Rule 5 *k)* shall be followed so far as it applies to close the debate.
- g) Those voting with the minority may have their names recorded. Those who abstain from voting, may, if they wish, have the fact and number of abstentions recorded.

7. *The Central Committee*

The Central Committee shall ordinarily sit in business session and these rules shall be followed except that Rules 5 *g)* (length of speeches) and *j)* (handing in name cards) shall only apply when it is so decided by the Central Committee itself. If on recommendation of the Executive Committee the Central Committee shall agree to sit in a general or deliberative session, the rules for these sessions shall be the same as the rules for the Assembly in general session or deliberative session, except that Rules 6 *c)*, *d)*, *e)*, and *f)* shall not apply.

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XV. Amendments

Amendments to these Rules may be moved at any meeting of the Assembly or at any meeting of the Central Committee by any member and may be adopted by a two-thirds majority of those present and voting, except that no alteration in Rules I, V and XV shall come into effect until it has been confirmed by the Assembly. Notice of a proposal to make any such amendment shall be given in writing at least twenty-four hours before the meeting of the Assembly or Central Committee at which it is to be moved.

APPENDIX IV

Proposed Constitution of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism

approved by the Central Committee for submission to the Third Assembly

The Commission on World Mission and Evangelism

1. There shall be a Commission on World Mission and Evangelism constituted in accordance with the Constitution of the World Council of Churches (Sec. VI, (3)).

2. *Aim*

Its aim shall be to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved.

3. *Functions*

The functions of the Commission shall be :

- (i) To keep before the churches their calling and privilege to engage in constant prayer for the missionary and evangelistic work of the Church ;
- (ii) To remind the churches of the range and character of the unfinished evangelistic task and to deepen their sense of missionary obligation ;
- (iii) To stimulate thought and study on the Biblical and theological bases and meaning of the Church's missionary task and on questions directly related to the spread of the Gospel in the world ;
- (iv) To foster among churches and among councils and other Christian bodies more effective cooperation and united action for world evangelization ;
- (v) To deepen evangelistic and missionary concern in the whole life and work of the World Council of Churches ;
- (vi) To assist in securing and safeguarding freedom of conscience and religion as formulated in declarations of the World Council of Churches on religious liberty ;
- (vii) To cooperate with other units of the World Council of Churches ;
- (viii) To take such further action in fulfilment of the declared aim of the Commission as is not otherwise provided for within the World Council of Churches.

4. *Authority*

The Commission shall have no mandatory authority over any of the councils related to it, whether in affiliated or consultative relationship, in accordance with the principles enunciated in the Constitution of the World Council of Churches.

5. *Operations*

- (i) The Commission shall ordinarily meet once every five years. Special meetings may be convened at the call of the Divisional Committee with the approval of the Central Committee.
- (ii) The Commission shall formulate the general lines of policy and programme to be followed by the Division of World Mission and Evangelism, for submission to the Central Committee for its approval. The Division shall be responsible for the execution of this policy and programme.
- (iii) The Commission shall keep its related councils fully informed and consult them regularly on matters of policy and programme. It shall send its reports and recommendations to the councils.
- (iv) The Commission shall report regularly to the Assembly and the Central Committee.
- (v) The Commission shall develop appropriate organs for fulfilling its functions in the area of evangelism, including the provision of staff for this purpose.
- (vi)
 - a) The Commission may sponsor — or, with the approval of the Assembly or Central Committee, cooperate with other bodies in sponsoring — agencies for specialized activities.
 - b) In each case of a sponsored agency, the constitution and the appointment of the principal executive officer shall be subject to the approval of the Commission. Each sponsored agency shall report to the Commission from time to time on its acts and programme.
 - c) The World Council shall not be responsible for the financing of sponsored agencies except as it may in advance explicitly accept such responsibility.

6. *Affiliation and Membership*

- (i) All member councils of the International Missionary Council at the time of integration will be regarded as affiliated to the Commission.
- (ii) Thereafter national or regional Christian councils and national or regional missionary organizations which accept the aim of the Commission may become councils affiliated to the Commission, on the approval of a regularly constituted meeting of the Commission by a two-thirds majority of those present and voting. Any application for

affiliation between meetings of the Commission may be considered by the Divisional Committee ; if the application is supported by a two-thirds majority of the members of the Committee present and voting, this action shall be communicated to the councils affiliated to the Commission, and unless objection is received from more than one-third of these councils within six months the council shall be declared affiliated.

The following criteria shall determine eligibility for affiliation :

- (a) The council shall express its acceptance of the aim of the Commission on World Mission and Evangelism and desire to cooperate in the functions of the Commission as defined in the Constitution.
 - (b) The council shall satisfy such other criteria as may be determined by the Commission. In considering applications for affiliation, the Commission on World Mission and Evangelism will take into account the size and stability of the council concerned and the relevance of its programme to the aim and functions of the Commission.
 - (c) There shall be consultation with the member churches of the World Council of Churches in the area concerned, and with the Committee on National Council Relationships.
- (iii) A council which performs functions in several fields of activity may be represented in the Commission on World Mission and Evangelism through its appropriate unit(s) or division(s).
- (iv) National or regional Christian councils and national or regional missionary organizations which are not affiliated to the Commission may become councils in consultation with the Commission. If any member council of the International Missionary Council informs the International Missionary Council before integration that it cannot accept affiliation, it shall automatically become a council in consultation with the Commission under this rule. Thereafter, councils in consultation shall be councils which are not yet eligible to become affiliated councils or which do not desire affiliation, but which
- (a) accept the aim of the Commission and desire a consultative relationship with it ;
and
 - (b) are accepted by the Commission as eligible for such a relationship.
- Councils in consultation shall be entitled to send consultants to meetings of the Commission : they shall be entitled to speak but not to vote.
- (v) In accordance with a schedule which shall be prepared before each regular meeting of the Commission by the Divisional Committee and approved by the Central Committee, the Commission shall consist of members appointed by the affiliated councils and of members appointed by the Central Committee. The members appointed by Central Committee shall include persons representative of the field of evangelism. Their number shall not exceed one half of the number of places allotted to affiliated councils.
- (For the first meeting of the Commission 80 members shall be appointed by affiliated councils ; 35 shall be appointed by the Central Committee, 15 of whom shall represent the work of evangelism.)
- (vi) In addition to the consultants representing councils in consultation, the Divisional Committee may provide for the attendance at meetings of the Commission of persons with special competence in the field of missions as advisers. They shall be entitled to speak but not to vote.
- (For the first meeting of the Commission, advisers shall not exceed 15 in number and shall be appointed by the Administrative Committee of the International Missionary Council.)
- (vii) Each sponsored agency may appoint a representative to attend the meetings of the Commission and of the Divisional Committee. They shall be entitled to speak but not to vote.
- (viii) The Divisional Committee may also invite observers to meetings of the Commission from councils and other missionary agencies which are not related to the Commission. Observers will be entitled to speak but not to vote.

- (ix) The members of the Commission shall serve until appointments have been made for the next meeting of the Commission or until their successors are appointed.
- (x) An affiliated council may withdraw from the Commission, but must give at least one year's written notice to the next regularly constituted meeting of the Commission or of the Divisional Committee; withdrawal shall become effective at the close of that meeting.

7. *Officers and Secretariat*

- (i) At each regular meeting the Commission shall appoint a Chairman and one or more Vice-Chairmen whose term of office shall extend from the beginning of that meeting to the beginning of the next regular meeting. The nomination of the Chairman and Vice-Chairmen shall be made by the Divisional Committee prior to the meeting of the Commission.
- (ii) The same Secretariat shall serve both the Commission and the Division.
- (iii) The Commission may appoint an Honorary Treasurer or Treasurers.

8. *Finance*

- (i) The Commission in consultation with its affiliated and other supporting councils shall prepare a budget for submission to the Central Committee for its approval.
- (ii) The Commission shall be responsible for the raising and expenditure of funds in accordance with the approved budget.
- (iii) The funds formerly vested in the International Missionary Council for general or specific purposes, together with such additional funds as may from time to time be entrusted to the Commission for the discharge of its functions, shall be vested in the World Council of Churches. Such funds shall be used solely for the purposes of the Commission and, if designated, in accordance with the wishes of the donor or testator. These funds shall be administered by the Commission, subject to the approval of the Central Committee.
- (iv) The Commission shall provide for the cost of its staff and offices, of the meetings of the Commission and the Division and its committees, of all operations authorized by the Commission and of all services provided for the Commission by the World Council of Churches.
- (v) In their financial operations the Commission and Division shall follow the procedures prescribed in the By-Laws.

9. *Quorum*

One-third of the members of the Commission shall constitute a quorum at any given session, provided that those present at the session come from at least three continents and represent at least one-third of the affiliated councils.

10. *By-Laws*

The Commission may make, amend and repeal By-Laws for the conduct of the business of the Commission.

11. *Revision*

The Constitution of the Commission and of the Division may be amended, subject to the approval of Central Committee, by a two-thirds majority of the Commission, provided the proposed amendment shall have been reviewed by the Divisional Committee and notice of it sent to the affiliated councils not less than six months before the meeting of the Commission. The Divisional Committee as well as the affiliated councils shall have the right to propose amendments.

The Division of World Mission and Evangelism

- 1. The Division of World Mission and Evangelism shall consist of the Divisional Committee and staff.

2. *Function*

The Division of World Mission and Evangelism shall be responsible for carrying out the aim and functions of the Commission on World Mission and Evangelism and shall act for it between its meetings save in such matters as the Commission may have reserved to its own authority.

3. *Activities*

The activities of the Division shall include :

- (i) Aiding the churches in their missionary and evangelistic task and where requested by churches or councils acting on their behalf.
- (ii) Maintaining relationships of mutual helpfulness with councils affiliated to and in consultation with the Commission and with member churches of the World Council of Churches concerning the work of the Commission and Division.
- (iii) Fostering relationships with other councils.
- (iv) Publishing such literature as may be called for in the furtherance of the aim and functions of the Commission.
- (v) Convening such conferences as may be required.
- (vi) Responsibility for any departments which may be created within the Division, and guiding their work.
- (vii) Cooperating with the other divisions of the World Council to carry out the purposes and functions of the Commission and of the World Council effectively.
- (viii) Responsibility for the raising and administration of the funds of the Commission in accordance with clause 8 (ii) of the Constitution of the Commission.

4. *The Divisional Committee*

- (i) There shall be a Divisional Committee responsible for the general conduct of the work of the Division, which shall report to the Assembly and to the Central Committee as well as to the Commission. It will also report to its related councils.
- (ii) The Committee shall consist of not less than twenty or more than twenty-five members, appointed annually by the Central Committee on the nomination of the Commission or, in the absence of a meeting of the Commission, of the Divisional Committee. The Chairman and one member of each departmental committee within the Division shall be included in the membership of the Committee. At least two members shall be drawn from the membership of the Central Committee. Two members of the divisional committee shall be appointed after consultation with the officers of the Division of Inter-Church Aid and Service to Refugees. The membership of the Committee shall be as representative as possible, geographically and confessionally and of men and women. The Chairman and Vice-Chairmen of the Commission shall be *ex officio* members of the Divisional Committee.
- (iii) The Divisional Committee shall ordinarily meet once a year. Special meetings may be called on the authority of the officers.
- (iv) The Committee shall prepare, through such procedures as the Commission may determine, an annual budget, which shall be submitted in advance of the beginning of each year to the Finance Committee of the Central Committee, which shall forward it to the Central Committee with any comments it may wish to make. The Committee shall submit financial reports to each meeting of the Finance Committee of the Central Committee.
- (v) The Divisional Committee shall nominate its Chairman for appointment by the Central Committee.
- (vi) The Director of the Division shall be nominated by the Divisional Committee in consultation with the staffing committee of the Executive Committee and shall be appointed by the Central Committee as an Associate General Secretary of the World Council and Director of the Division. The Divisional Committee shall determine, subject to the approval of the Central Committee, the number of the staff of the Commission and the Division. The Secretaries shall be appointed according to the Rules of the World Council, on the nomination of the Divisional Committee.

- (vii) The Divisional Committee shall determine the principal duties of the staff of the Commission and the Division.
- (viii) One half of the membership of the Divisional Committee shall constitute a quorum at any ordinary meeting, provided that those present come from at least three continents and five affiliated councils.

APPENDIX V

Report on the Basis

(1) At the Evanston Assembly it was reported that in November, 1953, the World Council of Churches had received from the Bishops' meeting of the Church of Norway a formal proposal that the Basis, which at present reads :

“The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour”

should read :

“The World Council of Churches is a fellowship of churches, which, according to the Holy Scriptures, confess Jesus Christ as God and Saviour.”

As this proposal was received too late to be considered by the Second Assembly, since Article VIII of the Constitution requires that proposed amendments must be reviewed by the Central Committee and notice of them sent to the constituent churches not less than six months before the meeting of the Assembly, it was agreed that it be studied carefully by the new Central Committee and a report thereon be submitted to the Third Assembly.

(2) During the past six years, a special sub-committee has given close attention to this matter and on three occasions there have been discussions of it by the Central Committee (see Minutes of the Tenth Meeting, New Haven, 1957, pp. 65 ff., 132 ff. ; Minutes of the Twelfth Meeting, Rhodes, 1959, pp. 72, 201 f. ; Minutes of the Thirteenth Meeting, St. Andrews, 1960, p. 91 f.) Attention has been given not only to the proposal of the Church of Norway, but also to the suggestion repeatedly put forward by influential circles in the Orthodox Churches and also from other quarters, including the General Council of the Congregational Christian Churches of the USA, that the Basis should be made more explicitly trinitarian in character.

(3) The Central Committee has kept in mind the history of the present Basis, the important function it has fulfilled and the considered statement on its purpose and function adopted by the Evanston Assembly (see F. below, p. 24). In that statement it is made clear that while the Basis is less than a confession it is much more than a mere formula of agreement. It is also made clear that it has always been understood as implicitly trinitarian. The Basis has never been thought of as a creed, nor as offering a full statement of the Christian faith. It is functional. Its one and only purpose is, in the words of the General Secretary, “to say what holds us together in the World Council, what is the starting point of our conversation and the foundation of our collaboration.”

(4) Not unnaturally, and wisely, there has been considerable reluctance to alter the Basis, lest its essential character be affected or the World Council become involved in an attempt to offer a formulation or definition of the faith. Nevertheless, it appears important to guard against any possible misunderstandings and to meet the widely supported requests for four specific changes :

(i) the substitution of the word “confess” for “accept” ; (ii) the use of “the” instead of “our” before “Lord Jesus Christ” ; (iii) the addition of the phrase “according to the Scriptures” ; and (iv) the making explicit the trinitarian character of the Basis. “Confess” is a more decisive word than “accept” and is generally employed by all our member churches in declarations regarding the Lord Jesus Christ. To speak of Him as “the” Lord avoids

the more subjective reference of "our" and emphasizes the Lordship of Christ over the whole world. The phrase "according to the Scriptures," used by the Apostle Paul on a number of occasions, has found a place in the ancient creeds and in later confessions and directs attention to the authority the Scriptures possess for all Christians. To make explicit the trinitarian character of the Basis is in line with the statement adopted at Evanston. At the same time, it appears fitting by the addition of the phrase "and therefore seek to fulfil together their common calling to the glory of God," to acknowledge the end and object of our fellowship together.

(5) Accordingly, the Central Committee recommends that at the Third Assembly, due notice having been given, Article I of the Constitution be altered so that it read :

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

In the other two languages of the World Council, this would read :

Der Ökumenische Rat der Kirchen ist eine Gemeinschaft von Kirchen, die den Herrn Jesus Christus gemäss der Heiligen Schrift als Gott und Heiland bekennen und darum gemeinsam zu erfüllen trachten, wozu sie berufen sind, zur Ehre Gottes, des Vaters, des Sohnes und des Heiligen Geistes.

Le Conseil œcuménique des Eglises est une association fraternelle d'Eglises qui confessent le Seigneur Jésus Christ comme Dieu et Sauveur selon les Ecritures et s'efforcent de répondre ensemble à leur commune vocation, pour la gloire du seul Dieu, Père, Fils et Saint-Esprit.

(6) The Central Committee believes that the suggested expansion does no more than make explicit what has all along been implicit in the present Basis, but that it meets the general desire to include a reference to the Scriptures and to the Three Persons of the Undivided Trinity and at the same time emphasize in biblical language the central purpose governing the association together of the member churches in the World Council.

(7) The Central Committee, in view of the proposed integration of the International Missionary Council with the World Council, has kept the Administrative Committee of the IMC informed of the discussions on the Basis. The Central Committee has been assured that the suggested expansion is likely to be welcomed by the member Councils of the IMC, to whom it is being sent. It is suggested that, if the proposal here set forth meets with the approval of the member churches of the WCC, it be submitted to and adopted by the Third Assembly after the formal act of integration of the IMC and WCC has taken place.

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APPENDIX VI

Statement on the Purpose and Function of the Basis

As adopted by the Evanston Assembly on the recommendation of the Committee on General Policy.

The World Council of Churches is an instrument at the service of the churches which enables them to enter into fraternal conversation with each other, to cooperate in various fields, and to render witness together to the world. It is not a new church (even less a super-church) and does not perform ecclesiastical functions.

Since the Council desires to make clear to the churches and to the world what it is, what it does, and who are its members, it has adopted a *basis*. The first article of its Constitution formulates this Basis in the following words : "The World Council of Churches is a fellowship of churches which accept Jesus Christ as God and Saviour." This Basis performs three functions :

(1) It indicates the *nature* of the fellowship which the churches in the Council seek to establish among themselves. For that fellowship, as a fellowship of churches, has its own unique character. It has a specific source and a specific dynamic. The churches enter into relation with each other, because there is a unity given once for all in the person and work of their common Lord and because the Living Lord gathers His people together.

(2) It provides the *orientation point* for the work which the World Council itself undertakes. The ecumenical conversations which take place in the World Council must have a point of reference. Similarly the activities of the Council must be submitted to an ultimate norm and standard. The Basis provides that standard.

(3) It indicates the *range* of the fellowship which the churches in the Council seek to establish.

The acceptance of the Basis is the fundamental criterion which must be met by a church which desires to join the Council. The limits of each society are dependent upon its nature. By joining together the churches seek to respond to the call and action of their Divine Lord. The World Council must therefore consist of churches which acknowledge that Lord as the second person of the Trinity.

While the Basis is therefore less than a confession, it is much more than a mere formula of agreement. It is truly a basis in that the life and activity of the World Council are based upon it. And the World Council must constantly ask itself whether it is faithful to its Basis.

Each church which joins the World Council must therefore seriously consider whether it desires to participate in a fellowship with this particular Basis. On the other hand the World Council would overstep the limits it has set for itself if it should seek to pronounce judgment as to whether any particular church is in fact taking the Basis seriously. It remains the responsibility of each church to decide itself whether it can sincerely accept the Basis of the Council.

APPENDIX VII

Report on Programme and Finance from the Central Committee to the Third Assembly

1 - 5	I. <i>Introduction.</i>
	II. <i>The Scope of the WCC Programme.</i>
6 - 11	a) The Task of the World Council.
12 - 14	b) The Method of Operation of the World Council.
15 - 24	c) The Growth of the World Council's Programme.
25 - 30	d) Activities proposed but not undertaken.
31 - 36	e) Controlling factors in the development of the WCC Programme.
37 - 45	f) Responsible Growth.
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Annexes :

- I. Proposed General Budget for period following Third Assembly.
- II. Division of Inter-Church Aid and Service to Refugees — 1961 Service Programme Budget.

III. Commission and Division of World Mission and Evangelism — Tentative Budget for period following Third Assembly.

IV. Commission of the Churches on International Affairs — Tentative budget for period following Third Assembly.

I. Introduction

1. A Programme and Finance Committee was authorized at the 1956 meeting of the Central Committee at Galyatetö. In 1957, at New Haven, the Central Committee heard a first report of the work of the Committee and further developed its terms of reference. This action defines the task of the Committee :

“that a special committee of seven be appointed by the Officers of the Central Committee with representatives of the Finance Committee, the programme divisions and the Joint Committee, to examine the programme and budget of the World Council of Churches and the nature and scope of the programme which the World Council should carry on in the light of its declared principles, the expressed needs and desires of the churches and their ability to support the programme ; and to consider in particular :

- i) the preparation of a General Budget which would carry the basic programme of the World Council and which could be supported on a fairly shared basis by the whole constituency of the World Council ; and
- ii) the provisions under which churches and other givers might support such projects and additions to the basic budget as might prove feasible and advance the programme of the World Council.”

2. The Committee appointed by the Officers of the Central Committee was composed of :

Dr. Eugene C. Blake - Chairman

Dr. Hanfried Krüger

Mr. Francis P. Miller

Dr. Ernest A. Payne

Rev. Kenneth Slack

Dr. Eugene Smith

Count S. van Randwijck

Staff Consultants

Dr. W. A. Visser 't Hooft

Dr. R. S. Bilheimer

Dr. L. E. Cooke

Rev. Francis H. House

Mr. Frank Northam

3. The Committee held four meetings, each of two or three days. It reported on its work to the Central Committee in 1957 and 1958. It prepared an Interim Report in 1959, which was examined in August 1959 by the Administrative Committee of the IMC, the Joint Committee and the Divisional and Departmental Committees, before being presented to the Central Committee. The Interim Report was included as an appendix to the minutes of the 1959 Central Committee meeting and the General Secretary's letter to the member churches dated October 5, 1959 asked for their comments and criticisms on it by March 15, 1960 ; not many member churches were in fact able to respond to this request before April 1960. The Programme and Finance Committee prepared a final report in April 1960 in the light of such reactions as were received through all those processes.

4. The Central Committee received that final report in August 1960 and reviewed it, taking account of comments received from the Administrative Committee of the IMC, the Joint Committee and the Divisional and Departmental Committees. After adopting a number of modifications, which are incorporated in the following text, the Central Committee agreed to adopt the report as its own report to the Third Assembly.

5. In the light of present probabilities, this final report has been prepared on the supposition that the integration of the WCC and the IMC will take place at the end of 1961. It will therefore require re-examination if integration does not take place.

II. The Scope of the WCC Programme

a) The Task of the World Council

6. The *nature* of the WCC has been defined in the “Toronto” statement on “The Church, the Churches and the World Council of Churches.” We do not have a comparable statement

on the *task* of the World Council. But various official documents contain affirmations about the task of the WCC. The most important of these documents are : the Constitution, the report of Committee II of the Amsterdam Assembly, the Toronto statement, the report on "The Calling of the Church to Mission and Unity" of 1951, the report on "Structure and Function" of the Evanston Assembly and the Draft Plan of Integration between the WCC and the IMC of 1957.

7. On the basis of these various formulations the following general statement can be made :

The task of the WCC is to serve the churches in the fulfilment of their common God-given calling in the whole world.

In this formula three words need special emphasis. The WCC exists in order to *serve* the churches ; in the words of its Constitution "it offers counsel and provides opportunities of united action" but it does not legislate for the churches. The WCC has to perform tasks which belong to the *common* calling of the churches ; it is concerned with those aspects of the church's life and mission which can be performed more adequately or fully by the churches acting or speaking together. The WCC helps the churches to see their task as part of the task of the Church in *the whole world*, that is to bring the Gospel to all men and healing to all nations.

8. It is the conviction of the churches in the WCC that unity grows as the churches learn to fulfil their mission together, that is to say when they "receive correction from each other" (Amsterdam message), when they share with one another experiences of renewal of church-life by the Holy Spirit (see Toronto statement IV 8), when they speak out together, when "vital issues concerning all churches and the whole world are at stake" (Committee II of Amsterdam Assembly), when they render assistance to each other in case of need, when they support each other in the task of evangelism and mission. The WCC seeks to promote this cooperation and mutual service, not merely with a view to realizing the objectives of the particular activities themselves, not merely for the sake of organizational effectiveness, but also for the sake of the deeper unity for which they prepare the churches.

9. The World Council is concerned with the full manifestation of the unity of the Church of Christ. The task of its Commission on Faith and Order "to proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism" (Faith and Order Constitution) is also the task of the whole World Council. The World Council promotes conversation between churches which, recognizing that differences in faith and order exist, seek to explore these differences in mutual respect, trusting that they may thus be led by the Holy Spirit to manifest more fully their unity in Christ (see Toronto statement).

10. In the life of the World Council this concern for unity has to be understood in the context of the total calling of the Church. Thus from the outset it has been affirmed that unity must be seen in connection with the renewal and with the evangelistic-missionary task of the Church.

11. Thus it is natural that the Assembly and the Central Committee in their decisions concerning the programme of the WCC have given the Council tasks in each of the main areas of the common calling of the churches. While the Assembly and Central Committee have implicitly stated that the WCC is concerned with the wholeness of the Church, the Draft Plan of Integration makes this explicit. "They (the IMC and WCC) exist to witness to the wholeness of the Gospel, and must, therefore, seek to express that wholeness in their own life."

b) *The Method of Operation of the World Council*

12. The method of operation of the World Council is defined in the sections of the Constitution dealing with "Functions" and "Authority." The fundamental points are that the Council shall not legislate for the churches, but shall offer counsel and provide opportunities of united action in matters of common interest and that it may take action on behalf of constituent churches in such matters as one or more of them may commit to it. The Constitution mentions further the following specific functions : to carry on the work of the two world movements for Faith and Order and for Life and Work, to facilitate common

action by the churches, to promote cooperation in study, to promote the growth of ecumenical consciousness in the members of all churches, to support the churches in their task of evangelism, to establish relationships with denominational federations and with other ecumenical movements, to call world conferences.

13. In other official documents adopted by the first or second Assembly specific mention is also made of the tasks to draw the churches out of isolation into conference about questions of Faith and Order, to express Christian solidarity, to help in the relief of human need, to speak out when vital issues concerning all the churches and the whole world are at stake, to work for the renewal of the churches through active ecumenical encounter, to achieve the purpose that the churches in the WCC and the councils in the IMC promote unitedly the world mission of the Church.

14. From these various formulations the following conclusions can be drawn with regard to the method of operation of the Council as an instrument of the churches in their ministry in the world :

- i) The World Council acts as a link between the member churches and seeks to establish relations of active fellowship between them.
- ii) The World Council renders service to the churches.
- iii) The World Council promotes ecumenical study of issues of common concern to the churches.
- iv) The World Council facilitates common action by the churches.
- v) The World Council acts and speaks on behalf of the churches in matters of common interest which the churches have committed to it.

c) *The Growth of the World Council's Programme*

15. It is important to remember that the period in which the programme of the World Council grew most rapidly was that of the years just before the first Assembly of 1948. Since that time only few new activities have been added. Decisions concerning the creation of new departments or the undertaking of new activities are made by the Assembly or the Central Committee. It may be useful to identify the origin of the present activities of the Council :

16. Heritage of Faith and Order and Life and Work. The World Council continued the activities of the Faith and Order and Life and Work movements. Faith and Order had its Theological Secretariat which is continued in the present Department on Faith and Order. Life and Work had its Research Department which became the Department of Church and Society. Similarly the present Youth Department, the Service to Refugees and the Ecumenical Press Service grew out of corresponding activities of the Life and Work Movement.

17. During the second world war a beginning was made with the work for the reconstruction of the churches in Europe. This was adopted as part of the WCC programme in 1946 and became later the Division of Inter-Church Aid and Service to Refugees.

18. The creation of the Commission of the Churches on International Affairs (a joint creation of IMC and WCC) and of the Ecumenical Institute was first approved in 1946. The latter was financed during the first years by a special gift.

19. The first Assembly at Amsterdam in 1948, representing the member churches, examined and approved the programme which had developed prior to the official constitution of the Council and added two further activities : the Department of Evangelism and the Department on the Life and Work of Women in the Church (later : Cooperation of Men and Women in Church and Society). It also laid the foundations for the Department of the Laity.

20. The East Asia Secretariat (of the WCC and the IMC) was set up by action of the Central Committee in 1951.

21. The Central Committee in 1951 set up a committee to examine the structure and functioning of the World Council ; that Committee reported through the Central Committee to the Evanston Assembly which gave approval to the proposed structure and definition of

the functions of the various divisions and departments. The Evanston Assembly took at the same time the initiative to propose the setting up of a Department on Inter-Group Relations and approved the setting up of the Secretariat of the Joint Committee of IMC and WCC.

22. The Secretariat for the study of Religious Liberty was proposed by the Central Committee in 1958 and organized in 1959.

23. In a number of cases proposals concerning new activities have originally come from one or more member churches. Thus the origin of the Department on the Cooperation of Men and Women in Church and Society was the request of the French Reformed Church to put this matter on the agenda of the first Assembly. The East Asia Secretariat was set up in response to the requests of the member churches in Asia.

24. The proposed integration of the World Council of Churches and the International Missionary Council will, if adopted, represent an important further stage of the growth of the World Council.

d) *Activities proposed but not undertaken*

25. The Assembly and Central Committee have not always found it possible to provide adequate funds for the programme which they have adopted. The Evanston Assembly recognized this fact in relation to the Division of Studies when it adopted the recommendation that "additional resources and personnel be sought" (Report p. 225).

26. When proposals are made concerning new activities, two questions arise; should this activity receive higher priority than some of those now on the regular budget? Should additional funds be sought? In some cases this problem had been solved by the raising of funds for special projects (see section IV.b) of this report which deals specially with this subject).

27. In other cases it has not been found possible either to include an approved new activity in the budget or to raise special project money for it.

28. With regard to the Study of Religious Liberty, funds have been raised outside the budget to cover the expenses for the initial period.

29. For the study of the role of the WCC with regard to radio and television (approved in 1957), the study of education (1954), the strengthening of the translation section (1957) and the study on theological education (Central Committee 1956 and Executive Committee 1957) it has not yet been found possible to raise sufficient funds.

30. At the same time a number of proposals which have been made at various times in various WCC meetings have never reached the stage of consideration by the Assembly or Central Committee. Among these may be mentioned: the study of rural work and rural problems, stewardship, Christian social work, the family, organization of historical archives of the ecumenical movement, documentation service.

e) *Controlling factors in the development of the WCC Programme*

31. *Varying expectations.* Different churches expect different types of services from the WCC. Some are specially concerned with the "theological," others with the "practical" aspects of our work. At the same time different parts of the membership in the churches have different preoccupations. There are the concerns of youth, of the laity, of women, of the pastoral ministry, of theological faculties, of the church press, of those specially concerned about mission and evangelism and of those interested in social and international affairs. The World Council has to keep all major sectors and concerns of its member churches in mind.

32. *Varying needs of the churches.* Churches with limited resources need help in aspects of their life in which they are not able to render the service expected from them. On the other hand, strongly organized churches need ecumenical contacts which will help them to see their task in the context of the world-wide mission of the Church and to operate effectively on a world level.

33. *Varying conceptions of the role of the World Council.* There is considerable difference of opinion concerning the function of a World Council of Churches. Some fearing the

growth of "bureaucracy" desire to restrict its programme to a few essential activities. Others feel that the ecumenical development does not move forward sufficiently rapidly and would like to see the WCC intensify its activities and widen their scope.

34. *Varying conceptions of size.* From the perspective of small and financially weak churches the World Council is a large organization. From the perspective of large and financially strong churches it is a small organization. There are local congregations and local councils of churches which have a budget larger than the General Budget of the World Council of Churches.

35. *Varying readiness of the churches.* The churches differ also in their readiness and (or) their capacity to respond and cooperate in an ecumenical programme or in their willingness and ability to use the results of the WCC programme. For some the amount of time and energy demanded is a burden, because the number of persons available for ecumenical work is too small or there are no adequate channels to relate ecumenical activity to the normal life of the church.

36. *The dynamic factor in the ecumenical fellowship.* There is a dynamic factor in the growth of ecumenical fellowship which finds expression in the growth of the World Council. As the churches discover increasingly their common calling and their need of each other, as they see more clearly the tasks which in the present international and interdependent world must be performed by the churches together, the World Council's programme is bound to grow.

f) *Responsible Growth*

37. The World Council in its whole life and programme is responsible to the churches which constitute it. Its work must therefore reflect the convictions of the churches concerning their common tasks.

38. The work and programme of the Council is however not the only index to the development of ecumenical consciousness and solidarity in the churches. The attitudes prevailing in the churches themselves and the direct contacts which the churches maintain with their sister churches are fully as important factors in the development of Christian unity.

39. Responsible growth is a growth which is not merely a response to incidental pressures, however justifiable in themselves. Growth is responsible when it represents a common act of response to the calling addressed to the churches together and when it is the result of a serious consideration of the tasks which the churches must perform in the present world situation.

40. Responsible growth must therefore take account of the spiritual resources which are available. The expansion of the programme must not mean the watering down of the quality of the programme. The growth of the staff must also depend on the availability of men and women who have the depth and breadth of insight without which an ecumenical movement ceases to be a challenge to the churches and to the world.

41. Responsible growth is also conditioned by two basic principles concerning financial support :

- that the main funds must come from the member churches so that they are truly in control of the situation ;
- that all churches should share in the support of the programme on an equitable footing.

42. Responsible growth implies choice between the many possible tasks which an ecumenical body representing 178 churches with their manifold concerns and interests could undertake. First things must come first. To decide, on the basis of a clear conception of the mission of the Church and the historical situation in which we find ourselves, which are the first things is one of the most difficult, but also most rewarding, duties of the Assembly and the Central Committee.

43. Responsible growth also presupposes pruning. Activities which may have represented priorities in one period may have to make place for other activities in another period.

44. The World Council should never undertake tasks which can equally well or better be undertaken by the churches themselves, by national councils of churches, by regional bodies or by functional groups which collaborate in and with the ecumenical movement.

45. In selecting the activities which the Council should undertake the following criteria should therefore be applied :

- whether the activity proposed has to do with a real need in the life of the Church or of the world ;
- whether the activity proposed is a necessary expression of the declared purposes of the WCC ;
- whether the activity proposed represents a concern shared by a considerable number of the member churches ;
- whether a sufficient number of member churches will participate in the proposed activity ;
- whether the activity proposed can best be undertaken on a world scale or whether it can equally well or better be undertaken on a national or regional scale ;
- whether it can find a place in a budget without violating the principles that the main funds must come from the churches and that there must be a fair sharing of the total financial responsibility.

g) Conclusion

46. The World Council is still a young organization, which is in the process of discovering and defining its task. In that early period it must avoid on the one hand the danger of an expansion which would be out of proportion to the spiritual, human and financial resources available and on the other hand the danger of failing to respond to real needs in the life of the churches or in the world and of real opportunities for serving the cause of the Kingdom.

47. It must at all cost avoid becoming an institution which just grows because that seems to be the inherent law of institutions. But it must be ready to go forward when to go forward means obedience to the call of the Lord of the Church.

48. The fear of bigness must not make us blind to those signs of the times which indicate that we live in an age of world forces and of decisions to be taken at the international level. At such a time the Christian churches must be present on the world scene and for this they need a common instrument of action, of witness. At such a time the Christian churches must demonstrate clearly that there is in the midst of the great confusion a coherent people of God, conscious of its unity and ready to bring the light of the Gospel into the human situation.

III. Organization of the World Council of Churches

49. The Committee recognizes that the next period will require a certain flexibility in regard to organizational matters. This will be particularly true in the period between the Third and Fourth Assemblies if integration takes place, especially in regard to the problem of relationships between the new Division of World Mission and Evangelism and the other divisions. In preparing this report, the Committee has taken account of the changes which would follow from integration. The Committee has also examined the Report on the Future of Faith and Order and the discussions which have so far taken place on that subject and recommends below certain steps which might be taken in that connection. At a deeper level, however, certain questions concerning the nature and task of the WCC and the way in which these may be best expressed in organizational terms need further discussion over a considerable period of time. This is due primarily to the fact that the WCC is new and is finding its life and form of organization amid a dynamic situation within the churches and upon the world scene. The Committee hopes that these fundamental issues will in the future be a matter of discussion in the Central Committee and the member churches, to the end that the structure of the WCC may be more adequate to its true, and unfolding, task. The Committee therefore recommends that, while it is clear that the Assembly establishes the main lines of policy and programme and the general organizational pattern, it be recognized that modifications in the organization need not necessarily wait for a decision

of an Assembly, but can be made between Assemblies by the Central Committee. The Committee recommends that the Third Assembly request the new Central Committee to give full attention to this question and to set up the necessary machinery for the re-examination of the organizational pattern as soon as experience indicates that this is needed.

50. The draft plan of integration proposes the creation of a new Commission and Division of World Mission and Evangelism. The Joint Committee proposed, and the Central Committee agreed, at the meetings in the summer of 1959, the following arrangements regarding responsibility for work in the area of *Missionary Studies* :

- a) There shall be a Working Committee for the Department of Missionary Studies within the Division of Studies.
- b) This Committee shall be appointed by the Central Committee on the nomination of the Divisional Committee of the Division of World Mission and Evangelism, after consultation with the Divisional Committee of the Division of Studies.
- c) This Committee shall report annually to both Divisions, and shall report to the Central Committee through the Division of Studies.
- d) Necessary staff, including the Executive Secretary for the Department of Missionary Studies, shall be made available to the Division of Studies by the Division of World Mission and Evangelism.

The Joint Committee further proposed and the Central Committee agreed, at the meetings in August 1960, the following arrangements regarding responsibility for work in the area of *Evangelism* : that the work of the Division of World Mission and Evangelism which is concerned with assisting the churches and councils in their work of evangelism, other than long-range study, shall be carried on by one or more of the portfolios of the Division of World Mission and Evangelism; and that the present WCC Department on Evangelism shall become the Department on Studies in Evangelism, and that the following provisions shall govern its structure, work and staff :

- a) The Department on Studies in Evangelism shall be located within the Division of Studies.
- b) There shall be a Working Committee of the Department, to be appointed by the Central Committee on the nomination of the Divisional Committee of the Division of Studies, after consultation with the Divisional Committee of the Division of World Mission and Evangelism.
 - (i) The Working Committee of the Department shall report to the Commission or Committee of the Division of World Mission and Evangelism for advice and comment.
 - (ii) The Working Committee of the Department shall report to the Central Committee through the Division of Studies, transmitting to the Central Committee such comments on its report as may have been made by the Commission or Committee of the Division of World Mission and Evangelism.
- c) The responsibility of the Department on Studies in Evangelism shall be to undertake long-range studies concerning evangelism. In addition, the Department may undertake such short-range studies as the Commission or Committee of the Division of World Mission and Evangelism may request. This would mean that the DWME would be free to regard the Department on Studies in Evangelism as its instrument for conducting such studies as may be required under this head. This would, however, not prohibit the DWME from conducting short range studies directly within its own framework.
- d) The Department on Studies in Evangelism shall have an Executive Secretary. In addition, the Secretary in charge of the portfolio of evangelism in the DWME shall participate in the meetings of the Committee, and shall, in the event of the Committee being requested by the DWME to undertake short-range studies as indicated in c), be available to give staff assistance in respect of these studies.
- e) It is important to note that summer meetings schedules should provide that the Working Committee of the Department meet so that it may be able to make its report to the Commission of the DWME.

51. The draft plan of integration also proposes that, in the committee structure after integration, there shall be a *Committee on National Council Relationships* with responsibility for giving continuous attention to the development of relationships of mutual helpfulness between the World Council of Churches and national and regional councils of churches and Christian councils. The proposals for amendment of the Rules of the World Council of Churches after integration include an amendment to the Rules to create this committee and define its functions. The Committee will be appointed by the Central Committee and will be related directly to the General Secretary's office.

52. Problems concerning the structure and organization of the Commission and Secretariat on *Faith and Order* were examined in the period 1957-1960 by the Working Committee and the Commission on Faith and Order and by the Committee on Programme and Finance. The Central Committee adopted the recommendation of the Committee on Programme and Finance, in which the Commission on Faith and Order concurs, that at the present stage, in the light of the total situation in the WCC and in view of the importance of study in the programme of Faith and Order, the Commission or its Working Committee should continue to be represented on the Committee of the Division of Studies and the Secretariat should continue to work, as at present, under the authority of the Constitution of Faith and Order and within the Division of Studies. It is, however, considered that the position and programme of Faith and Order should be further strengthened and therefore recommended that the following steps should be put into effect not later than the Third Assembly, and sooner if possible :

- a) that the Commission on Faith and Order in future meet every two years, rather than (as provided by its own present constitution) every three years or that the Working Committee which meets annually be made larger and more representative or that other arrangements to strengthen the regular operation of the Commission be developed ;
- b) that time be afforded by the Central Committee for a report each year by Faith and Order on general developments or specific issues in the realm of unity ;
- c) that the Secretary (or Director) of the Commission be a member of the Staff Executive Group ; and
- d) that the budget of Faith and Order be increased from the 1960 level of \$18,460 to \$42,000 p.a., which would support a Secretarial Staff of three.

53. The proposed *titles for the divisions of the WCC and the units within them* would be as follows :

Division of Studies : Commission and Secretariat on Faith and Order ; Department on Church and Society ; Secretariat on Racial and Ethnic Relations ; Department of Missionary Studies¹ ; Department of Studies in Evangelism¹ ; and Secretariat on Religious Liberty.

Division of Ecumenical Action : Youth Department ; Department on the Laity ; Department on Cooperation of Men and Women in Church, Family and Society ; and the Ecumenical Institute.

Division of Inter-Church Aid, Refugee and World Service.

Division of World Mission and Evangelism : Theological Education Fund Committee ; Standing Committee on the Ministry ; Committee on the Church and the Jewish People. (The Department of Missionary Studies and the Department of Studies in Evangelism of the Division of Studies are also related to this Division — see paragraph 50.)

Proposals for the structure for the Division are being developed for action by the Third Assembly.

Units related directly to the General Secretariat : Information Department ; Finance and Administration Department ; and the Commission of the Churches on International Affairs.

¹ In accordance with the proposals of the Joint Committee IMC-WCC, these two units are shown as being related to both the Division of World Mission and Evangelism and the Division of Studies.

54. Thus within the *Division of Studies*, the following units would be grouped. The organization of each of these units is different from the others, and the relationship of each to the Division and to the WCC as a whole is also different from the others. Faith and Order has been described in paragraph 52. The Department on Church and Society would continue as at present, except for the addition to it of the Secretariat on Racial and Ethnic Relations. The Department of Studies in Evangelism is related to both the Division of Studies and the Division of World Mission and Evangelism, as is the Department of Missionary Studies. The Secretariat on Religious Liberty is not related to any unit in the Division of Studies, and while functioning in that Division, has a direct relationship to the General Secretary. Representatives from the committees of Faith and Order, Church and Society, Evangelism and Missionary Studies are on the Committee of the Division of Studies.

55. Within the Division of *Ecumenical Action*, the Ecumenical Institute will continue to function as an experimental centre for study and education, being linked with the Division of Studies, the Division of Ecumenical Action and the Division of World Mission and Evangelism with regard to programme, and being related administratively to the Division of Ecumenical Action. The Youth Department will continue to work on established lines, having as one of its principal functions the relation of the entire programme of the World Council to the youth constituency. The Department on the Laity will continue to work in close association with the Department on Cooperation of Men and Women in Church, Family and Society. The Department on Cooperation of Men and Women in Church, Family and Society will have a special relation to the Division of World Mission and Evangelism as described in the following agreement :

- a) The Cooperation Department shall be renamed "The Department on Cooperation of Men and Women in Church, Family and Society" ;
- b) The functions of the Department shall include the following new clause :
"To assist churches and Christian councils to discover and express the significance of the Christian faith in the realms of marriage and family life particularly in the context of other religions and secularism." ;
- c) The Division of Ecumenical Action will consult the officers of the Division of World Mission and Evangelism before submitting to the Central Committee names for appointment to the Working Committee of the Department ;
- d) In line with procedures to be adopted in relation to concerns of other departments of the integrated World Council of Churches and International Missionary Council the Division of World Mission and Evangelism will refer requests from national and regional councils for assistance in the field of Christian Home and Family Life to the Department on Cooperation of Men and Women in Church, Family and Society. The Division of World Mission and Evangelism will be expected to make any recommendations it sees fit regarding these requests, and there will be reciprocal consultation between the Department and the DWME whenever necessary on requests for assistance in this field received directly by the Department. Responsibility for formulating, approving and carrying out actual projects for work in this field shall rest in the first instance with the Department ;
- e) The Division of World Mission and Evangelism will offer and the Cooperation Department will welcome assistance in securing funds and personnel for carrying out projects approved by the Department and, where appropriate, the Division of World Mission and Evangelism will make available part-time service of its own staff for these purposes ;
- f) In the event that the Department is unable to carry out the supervision of an approved project to which the Division of World Mission and Evangelism attaches great importance, the Division of World Mission and Evangelism may undertake direct responsibility for the promotion and supervision of such a project, in consultation with the Department.

56. The *Division of Inter-Church Aid, Refugee and World Service* exists to help the churches fulfil their obligation to aid one another and to cooperate in ministering to people in need through ecumenical service. It carries responsibility for the work of the World Council of Churches in these fields. The Committee is informed that the Administrative Committee of the Division is reviewing its programme and organization in the light of the

steps so far taken in fulfilment of the world-wide mandate given to the Division at Evanston, the increasing cooperation with the IMC and the anticipated development of that cooperation with the Division of World Mission and Evangelism, the results of the Rapid Social Change study, the theological re-thinking in the whole realm of Christian service, and the growing world-wide awareness of the needs of the homeless, the hungry and the underprivileged. The churches themselves both individually and through their national, regional or confessional organizations or their agencies of inter-church aid and relief, are seeking through the Division or under its guidance and coordination to widen and develop the range of their service. In response to these new needs and opportunities the Division proposes to develop its internal organization on the principle that the approach to the churches and people should be on the basis of areas. The staff of the Division would then be constituted of area secretaries who would carry responsibility for the Division's work in the main regions of the world, and functional secretaries who would provide the specific competences for service rendered in those areas in the strategy of world-wide programmes in refugee work, material aid, scholarships and fraternal workers, health, ECLOF, etc.

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57. The *Commission and the Division of World Mission and Evangelism* will seek to carry forward and develop, within the integrated World Council of Churches, the work hitherto carried on by the International Missionary Council and the Department on Evangelism. Their aim is defined as "to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved." They will seek to foster the sense of responsibility for the outreach of evangelism by the local church; to assist the churches in every part of the world to bring the Gospel to bear upon situations where there is no effective witness to Christ; and to make the best use of the urgent opportunities for evangelism which call for combined action by several churches or other missionary agencies. To this end, the Division will engage in study, survey, consultation, and the establishment of contacts designed to secure a more effective deployment of resources, coordination of missionary effort, encouragement of experiments in "multi-lateral action," and in joint action where appropriate. The Commission and Division will continue to carry the present responsibilities of the International Missionary Council in respect of the Theological Education Fund, World Christian Books and other ecumenical projects at present in progress, and will initiate new projects as may be expedient from time to time. They will carry certain responsibilities for the Committee on the Church and the Jewish People. Through study and research the Commission and Division will seek to explore the meaning in contemporary circumstances of the world-wide missionary and evangelistic task, and by the publication of the International Review of Missions, research pamphlets and other materials, to provide information and illumination to the churches on this subject. The Commission and Division will seek to bring into all parts of the life of the World Council of Churches an awareness of the missionary dimension of the Church's life and to deepen the concern for evangelism in the whole life of the Council. They will seek to establish contacts with evangelistic groups and movements which are still unrelated to the ecumenical movement. The Commission will maintain offices in New York and London as well as in Geneva. It will be financed by special sources outside the General Budget apart from the budget for work in the field of Evangelism.

58. The *Departments of Information and Finance and Administration* will remain, as at present, directly related to the General Secretariat.

59. The *Commission of the Churches on International Affairs*, which was set up by the WCC and the IMC, continues as a specialized agency of the WCC, with the mandate to express the convictions of the WCC and the churches in the realm of international affairs. In view of its specific function, it has a special status and is directly related to the General Secretariat of the WCC. The CCIA has the power to act and speak within its field of work subject to the provisions of the Regulations of CCIA and provided that when questions arise on which the governing bodies of the WCC have not specifically expressed themselves, it consults with the officers of the WCC. When the Commission speaks, it indicates clearly whether it speaks in its own name or in the name of the WCC or on behalf of one or more of the member churches at their request. In its specific field of work, the CCIA serves the interests of all divisions of the WCC. In view both of the historical and of the functional relationships, it entertains special relations with the Division of World Mission and Evangelism. There is also a close link with the Division of Inter-Church Aid, Refugee and World

Service. These relationships find their expression in cross-representation at the Committee level, co-operation at the staff level and financial support of CCIA from the divisions concerned.

60. The Committee proposes an addition to the *General Secretariat*. The present General Secretariat, composed of the General Secretary and the Associate General Secretaries, is unduly burdened with detailed administration and coordination which distract from the principal tasks of the General Secretariat. To correct this situation, it is proposed that the General Secretary's office be strengthened by the addition of a person of sufficient seniority to undertake certain delegated tasks of administration and coordination. His duties would consist in representing the General Secretary with regard to such matters as need the attention of the General Secretariat but do not necessarily require the attention of the General Secretary himself. His duties would also include those of Secretary to the Committee on National Council Relationships (see paragraph 51). The budget which is set forth below provides for such a person.

61. The Committee has considered an analysis presented by the Division of Studies of the role and nature of ecumenical study as carried out in the WCC as a whole, and makes two recommendations which grow out of that analysis. Both concern the problem of *the coordination of studies* and arise from the fact that many studies are carried on by units of the Council which are outside the Division of Studies, and from the fact that present arrangements for this work of coordination need to be augmented. It is proposed:

- a) that there be a "Staff Co-ordinating and Advisory Committee on Studies" of which the General Secretary would be the chairman and the Director of the Division of Studies would be the secretary. The Committee would be composed of the Staff of the Division of Studies, the Directors of the other Divisions and staff representatives of such other units as are engaged in studies. The Director of the Division of Studies would need to give considerable time to the work of this Committee. The functions of the Committee are indicated generally in its name. It would meet normally twice a year. This arrangement should be reviewed by the Central Committee after having been in operation for two or three years.
- b) that the Committee of the Division of Studies be authorized to convene at its discretion meetings of representatives of the Committees of other units in the Council which are conducting studies. It would be the purpose of these meetings to review the total study programme of the WCC and to present the results of its review following each meeting to the Central Committee. These meetings, though purely advisory, would provide an opportunity for the various units of the Council and for the Central Committee periodically to secure an over-all view of the study work of the WCC.

Neither of the above committees would affect the existing relationships between the Divisions, Departments, and the Central Committee. Divisions and Departments would receive authorization from the Central Committee and would report to the Central Committee as heretofore.

IV. Principles of Financial Support for WCC General Budget

a) *Support from the member churches*

62. The ecumenical movement, because of its very nature, is not only a fellowship of churches of widely different ecclesiastical traditions, confessions and church orders. Its member churches also live in different political and social environments; they are set amidst different nations, races and cultures. It is therefore natural that there should also exist great differences in financial strength among the member churches of the WCC and, consequently, in their contributing capacity to the Council. Moreover, their methods of financing their own operations differ widely. Some have developed among their members a far greater sense of personal responsibility and the stewardship of money and possessions than have others. There are even churches which have as yet little or no machinery for the making of grants to bodies like the World Council.

63. When facing such long-range policy questions as are related to programme and finance, the WCC will have to take a stand in regard to the problems arising from these differences. The Council will have to face the fact that some of its member churches are

found in the wealthiest countries of the world and others in "low-income countries"; that some count their members by millions and others by thousands; that some live in societies where the influence of the churches and the percentage of church membership are growing, whereas elsewhere these are on the decline or at best static; that some churches live in "pre-Christian" and others in "post-Christian" societies; that some are national churches and others small minority churches; that some receive considerable state help, and that others have no resources but their own or have to rely upon other churches' financial assistance; that some have a long tradition of generous personal giving whether to central funds or to special appeals, whereas others are accustomed to rely on church taxes or on endowments of various kinds. These differences will remain even if there be agreement as to the task of the WCC and the immediate programme which it should undertake.

64. The immediate pressing problems are two: (i) that created by the difference in respect of financial support which exists between the churches in the USA, which carry at present far more than half the cost of the ecumenical movement, and most other churches in the world, and (ii) that created by the differences in church contributions whatever area of the world is considered, differences which are the result of quite other factors than varying economic standards.

65. The difference between the financial contributions available for the WCC from the American and the non-American churches is apt to create some uneasiness both within and without the ecumenical movement. It was discussed at length both at Amsterdam and at Evanston. It may all too easily lead, in regard to the financial decisions which have to be taken, to a frustrating feeling of superfluity and irresponsibility among those churches whose contributions to the WCC, however generous in proportion to their contributing capacity, cannot by far match the North American churches' share in terms of size. Any decision by the WCC entailing financial consequences tends therefore to be looked upon by the non-American majority of churches as a proceeding which is not basically their responsibility; they know that its implementation very largely depends upon the North American minority of member churches. Moreover the North American financial preponderance in the WCC is likely to be interpreted by outsiders as implying decisive USA influence in any ecumenical decision touching on international affairs.

66. There are good reasons for taking these considerations seriously. They should not, however, be too hastily or uncritically accepted. First of all it should be noted that with few exceptions all member churches contribute to the WCC budget and that small contributions from financially weak churches may represent a larger percentage of their total income than large contributions from financially strong churches. But there is more to be said. We must challenge the tacit assumption which is so often made that in an ecumenical organization the influence wielded by any member church is, or should be, at least partly proportionate to its financial contribution. This assumption, however, is of an essentially worldly character. The contributions which the WCC hopes to receive from its member churches are not primarily of a financial nature and there are responsibilities and burdens to be borne in the ecumenical movement which, not appearing in financial accounts, are none the less real.

67. The World Council of Churches was established by the churches to enable them to bear a more effective witness to Christ in the world. The most important obligation of each church in this association is, therefore, to be faithful in its witness and to strengthen the others in their witness. The nature of the burdens to be borne by the several churches varies according to the situations in which they find themselves. For some, in the midst of a hostile political or social environment, the burden involves especially difficult decisions and courageous action. For others — small minorities in nations where another religion is predominant — the burden is to bear witness with few institutions and trained leaders. Still others may be called to bear a disproportionate share of the financial support of the ecumenical fellowship and its agencies. The burdens which the churches bear for one another in their total witness are thus of a wide variety.

68. The only valid authority in this fellowship of churches is that of Holy Scripture and of the Holy Spirit. The only valid influence is that of the faith, understanding, obedience, witness and service of those who participate in it. No inequality in size, culture, history or financial strength of its member churches could ever justify an unequal influence of their

representatives. There is no evidence in the history of the ecumenical movement that the financially stronger member churches have acted upon the false worldly assumption. On the contrary, precisely because these member churches rightly reject any undue influence based upon considerations incompatible with the WCC's character, there is every reason for other member churches in financial decisions so to exercise their full responsibilities that the invalidity of these considerations is apparent. If the right principles for an ecumenical fellowship are practised in its daily life, there is moreover no more reason for the WCC to fear outside criticism based upon decisive USA influence than there is to fear the analogous criticism caused by the membership of churches in communist countries.

69. But when all this has been said, there are good reasons for insisting that, whatever the difficulties, the financial contributions from the non-American churches should be not only maintained, but their relative size increased, even if — as some anticipate — outward circumstances exert pressure the other way. Just as it is unwise and unhealthy for individual churches to depend too much upon endowments or upon a few generous individuals, so it is with a body like the WCC. The wider the constituency the sounder the enterprise. It will then be less likely to be suddenly embarrassed by changes in world conditions, and more likely to command the full co-operation at all points of all the member churches. Any further concentration of the financial resources of the WCC in one area of the world should be agreed to only with the greatest reluctance and if all other means of spreading support fail.

70. The second problem — that created by the difference in church contributions resulting from differences in church structure, finance and tradition in these matters — has two facets : *a*) it has been quite impossible to achieve a standard or develop machinery equitably to compare or evaluate the contributions of the various churches and *b*) it is clear that the WCC has neither the right nor the responsibility to urge better stewardship upon Christians or churches merely to increase WCC support. Although it seems unsatisfactory to allow each member church to decide wholly for itself its reasonable or equitable contribution, it would appear that the WCC must continue to correspond with church authorities about the adequacy of their financial contributions and to continue to depend upon the interest and efforts of representatives of the churches to persuade their church authorities to increase their interest in and contributions to the support of the Council's programme.

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b) Support from sources other than member church contributions

71. Since 1954, the Central Committee has authorized a number of "programme projects" which have, in essence, been distinguished by the fact that they are financed outside the general budget of the WCC. Substantial additions to the programme especially of the Division of Studies and the Division of Ecumenical Action have been made possible by this means. This development has been under the constant scrutiny of the Finance, Executive and Central Committees. In the opinion of the Programme and Finance Committee it is a policy which should be continued for the following reasons.

72. A first reason for programme projects is the need for flexibility. It is difficult to make quick adjustments in the general budget of the WCC, so that for the periods between the Assemblies at least, the financial structure of the WCC is relatively inflexible. Experience, however, indicates that it is important for the WCC to have some means to ensure flexibility in its financing of programme, especially in order that emerging needs, properly recognized by the Assembly or the Central Committee, may be met.

73. A second reason lies in the need to provide services in the form of *ad hoc* programmes which are specialized. They may be specialized in their subject matter, or they may be specialized in that they refer primarily to a group of member churches within the total constituency. Indeed, a case can be made that the general work of a Department is made more significant in so far as it can provide more specialized and highly competent programmes within its overall task. But this specialization is, in comparison with the funds available for the general budget, expensive. The "programme project" is a way to meet these demands, which appear to be growing rather than to be diminishing.

74. Thirdly, the programme project is a means of experiment. By setting up an *ad hoc* project, the WCC can determine whether a new area of work, or a new emphasis of programme, is of real value without committing its general budget. The programme project

thus becomes a means of securing flexibility, not only in financing, but in programme as well, providing that kind of pioneering effort which may well result in the enrichment of the WCC as a whole.

75. If experience has indicated reasons for continuing and regularizing "programme projects," it has also pointed to *certain points where control* should be constantly exercised.

76. First, it is important to ensure that the development of "programme projects" does not proceed in such a way that "the tail wags the dog." It is easier to get money from foundations and individuals for some causes than for others. There are also special groups within the member churches which are glad to contribute to further their particular concerns ecumenically. Care must be exercised to ensure that the total balance of the WCC programme is maintained.

77. Second, financial proportions must be maintained, so that it is always true that the WCC depends upon the member churches for its financial life and not upon special sources of income. This point is so widely recognized as not to need development, but it must be mentioned and constantly be the subject of review in order that responsibility is felt by the churches for the finances of the WCC and that special sources of income be regarded as only supplementary to the main financial structure.

78. Thirdly, it is important to control the appeals which are made so that there is no competition between them or between special appeals and the income for the general budget. This has been provided for since the inception in 1955 of procedures for special appeals and it is of crucial importance that administrative measures be maintained which will assure the proper clearance so that both objectives are secured. This will be of particular importance in the event of integration of the IMC-WCC. With these factors in mind, the Committee proposes that the following points which have been adopted by the Executive Committee be reaffirmed :

(i) *Definition*

A WCC Programme Project is an activity, proposed for a limited period of time, which grows out of and is in line with the established programme and policy of the WCC, which is not financed from the General Budget and which is carried on under the direction of a Division or a Department, or directly under the General Secretariat of the WCC, under the general control of the Central Committee.

(ii) *Authorization*

A WCC Programme Project shall be a programme item which has been properly approved and authorized by the Assembly but for which, by reason of the inadequacy of resources, financial provision has not been included within the General Budget, or shall be a programme item which has been authorized by the Central or Executive Committee on recommendation from the General Secretariat or from the appropriate Divisional or Departmental Committee and after reference to the Committee or Sub-Committee.

(iii) *Sources of support*

The main sources of support for WCC Programme Projects shall be individuals, foundations and church agencies. In order to avoid competition between appeals or with income for any WCC budget, appeals to such sources may be made only after authorization by the General Secretary and the Chairman of the Finance Committee and, if the appeal is to be presented to a church agency, only after clearance with the appropriate officers of the church concerned. Contributions may be accepted from member churches for the support of a WCC Programme Project, provided that such designated gifts shall not be accepted if the effect would be to reduce income otherwise available for the General Budget.

V. The Budgets of the World Council of Churches

79. The World Council of Churches operates upon two budgets, and if integration takes place, it is proposed that it should operate upon three budgets. The two present budgets are the General Budget and the Service Programme Budget of the Division of Inter-Church

Aid and Service to Refugees. The third budget, in the event of integration, would be the budget of the Commission and Division on World Mission and Evangelism.

80. The basic reason for these three separate budgets lies in the fact of different sources of income. The General Budget is supported chiefly by contributions from the central agencies of member churches. The Service Programme Budget of DICASR is supported by the various agencies of the member churches which raise money for relief, inter-church aid and refugee work. The budget of the proposed Commission and Division of World Mission and Evangelism would be supported by those agencies now supporting the International Missionary Council, namely its constituent councils and their member bodies (whether missionary societies, boards or churches) and individuals. Giving by individuals is a major factor in the present IMC budget and therefore in the support of the proposed Commission ; there is some individual giving to the present WCC budgets.

81. -The procedures required now, and in the future, for the administration of these separate budgets differ. The Central Committee, through its Finance Committee, controls and administers the General Budget. The Service Programme Budget of DICASR is prepared, raised and administered as a separate budget for which the Administrative Committee of DICASR is responsible, under the control of the Central Committee in accordance with procedures which have been developed and which it is proposed to incorporate in the provisions of the proposed new Rule VIII (2) of the WCC. The Joint Committee's Sub-Committee on the financial aspects of integration has made proposals concerning the procedures to be followed, if integration takes place, for the preparation and administration of the budget of the new Commission and Division of World Mission and Evangelism ; those proposals will come forward through the Administrative Committee of IMC and the Joint Committee.

82. Mention must also be made of a fourth budget — that of CCIA. CCIA has, until now, been an agency related to both WCC and IMC and supported by grants from both organizations. Suggestions are made below for the future operation of the CCIA budget (see paragraph 91).

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a) General Budget of the World Council

83. At the outset of its work, the Committee on Programme and Finance foresaw the need for a substantial increase in the General Budget, reporting to the Central Committee in 1957 that "a study of the financial needs to permit the present programme to be adequately maintained without increase in the period following the Third Assembly indicated the clear conclusion that substantial increase in the budget would be necessary." In 1958, the Committee reported to the Central Committee some fifteen points at which in its judgment increase in the budget might be required for this period. In 1959, the Committee presented to the Central Committee a suggested budget for the post-Assembly period which implied need for an increase of about 47 % in member church contributions from the forecast 1960 level. The suggested budget was circulated to all member churches as an Appendix to the Interim Report. In that report the Committee recognized that an increase of about 47% in contributions raises a very substantial problem and asked whether the member churches would be willing and able to provide the resources needed for such a General Budget. The Committee also pointed out that it had reached the conclusion that no substantial reduction in the proposed budget could be made without drastically curtailing the programme of the World Council in a manner which does not appear to correspond to the desires of the member churches.

84. The discussion in the Central Committee and the comments received from member churches appear to indicate that there is a recognition of the need for such an increase in budget and a willingness to provide the necessary resources. The Committee on Programme and Finance therefore re-examined the budget in April 1960 and, in the light of more recent information and subsequent developments, revised it at some points. The budget proposed by this report totals \$751,200 (see Annex I) and implies a need for member church contributions totalling \$727,200. This latter figure must be compared with estimated total member church contributions in 1960 of \$495,000 (after deducting from estimated 1960 revenue certain extraordinary receipts). The needed average increase in member church contributions thus remains equivalent to approximately 47 %.

85. The major increases proposed fall in the following categories :

- (i) to implement authorizations already given, namely for work on racial and ethnic relations (to be carried out within the Division of Studies, under the Department on Church and Society) and on religious liberty (to be carried out within the Division of Studies). The provision for these items is \$28,000 ;
- (ii) to provide for possible new regional developments — \$15,000 ;
- (iii) to increase the annual allocation to the reserve for the expenses of the next Assembly by \$10,000 from \$20,000 to \$30,000. The Committee does not foresee that this increased provision will cover the full cost of the Fourth Assembly and therefore notes that a special appeal will be necessary for that meeting ;
- (iv) maintenance and services in the new building will be more expensive than in the present accommodation. Provision for the increased expense is included in the suggested budgets for the divisions, departments, etc. and amounts in total to about \$20,000 ;
- (v) the Committee considers that it is unwise to prepare a budget for a period several years in advance, without making provision for contingencies. \$25,000 is included for this purpose. If there should be continuing inflation, the resultant increases in costs, particularly in relation to staff salaries, will be a first charge against this item ;
- (vi) the remainder of the increase, namely \$144,860, represents provision for the strengthening of departments or other units to enable them more adequately to carry the responsibilities which have been placed upon them. The Evanston Assembly recognized that the efficient operation of a department requires that there be two Secretaries, whereas in most departments it has been possible only to provide for one Secretary up to the present time ; the proposed new budget would ensure that no department is served by only one Secretary. Provision is made for a fourth member of the professorial staff at Bossey (as approved by the Evanston Assembly), for strengthening the General Secretary's office, the Information Department, the Department of Finance and Administration and the CCIA and for improving the library and translation services.

Even these increases provide only a modest operation in the departments and divisions. The only provision for new developments is the small item of \$15,000 for new regional developments. Accordingly, as has been indicated above, the Committee considers it necessary to recognize that special "project funds" will be required for any new programme items which may be authorized by the Assembly or the Central Committee and which are not included in the proposed General Budget.

86. The proposed budget cannot be more than a model to show average costs and general relationships. It is quite impossible at this date to forecast the economic conditions in the years that lie ahead. Steady inflation or rapid deflation would, of course, present severe problems. It is therefore clear that the Assembly, meeting but once in 6 years, cannot fix a realistic budget for the whole period between Assemblies and that the Central Committee must be trusted to recommend such changes as economic conditions may require and as may be acceptable to the member churches.

b) *Other Budgets*

i) *Division of Inter-Church Aid, Refugee and World Service*

87. The Service Programme budget of this Division provides for the salaries of all divisional staff, including the Director, the costs of administration, travel etc., and such items of programme as the churches desire to carry out cooperatively through the Division, e.g. refugee service, scholarships and fraternal workers, health programme, ecumenical youth services programme, etc. The Service Programme budget for 1961 totals \$1,106,000 and is attached as Annex II to this report.

88. In the Division, the churches and their national, regional and confessional agencies provide themselves with facilities for the initiating and sustaining of certain ecumenical

undertakings which call for regular financial support over a period of years. Examples of such items at the present time include the maintenance of the office and the secretary of the Relief Committee of the Near East Christian Council, the office of the secretary of the Hong Kong Christian Welfare and Relief Council, the service of ecumenical teams and contributions to the EACC and the AACC secretaries. Such items as these are selected by the Administrative Committee and will be included in the future in a special Ecumenical Responsibilities Programme only when the support for them is assured. For these items neither the Division nor the World Council of Churches accepts financial liability.

89. In addition the Division carries responsibility for presenting requests from the churches for ecumenical help through project lists compiled by the staff and commended to the churches by the Administrative Committee for support. The Division also carries responsibility for alerting the churches to emergency needs and for seeking and channelling funds in response to appeals for resources to meet those needs.

ii) *Commission and Division of World Mission and Evangelism*

90. If integration takes place, the budget of the Commission and Division of World Mission and Evangelism will be administered as a separate budget under the proposed new rule VIII (2) and will be supported by those agencies now supporting the IMC. A tentative budget for the period following the Third Assembly totalling \$201,150 is set out in Annex III.

iii) *Commission of the Churches on International Affairs*

91. Following integration, CCIA will become an agency of the WCC, whereas it has, until now, been related to both WCC and IMC. Whereas separate bodies have provided financial support until now, the main sources of its income after integration will be grants from the WCC from the General Budget and from the budgets of the Divisions of World Mission and Evangelism and of Inter-Church Aid, Refugee and World Service. The Committee considers that the special nature of CCIA as originally conceived and as it has developed over the years warrants the maintenance of a separate budget for its operations. The administration of that budget under the proposed new Rule VIII (2) would represent little change from past procedures, since it has been the practice for CCIA to submit its budget to WCC and the audited annual accounts of CCIA have been presented regularly to the Finance Committee of the Central Committee. A tentative budget for the period following the Third Assembly totalling \$110,000 is set out in annex IV.

c) *Summarized listing of Budgets*

92. The totals of the Budgets foreseen by this report are thus as follows :

i) General Budget	
Proposed level for period following the Third Assembly	\$751,200
ii) Service Programme Budget of the Division of Inter-Church Aid, Refugee and World Service	
1961 level	\$1,106,000
plus any increase that may be authorized	
iii) Commission and Division of World Mission and Evangelism	
Tentative budget for period following Third Assembly	\$201,150
iv) Commission of the Churches on International Affairs — tentative budgeted for period following Third Assembly	\$110,000

VI. Proposed procedure for action by Assembly on this report

93. The Committee recommends the following procedure for the presentation of this report at the Assembly and for action upon it by the Assembly :

- a) that the report be presented to the Assembly on the morning of the second day (Monday, November 20, 1961) ;
- b) that, if desired, a hearing be held at some convenient time on the third or fourth day (Tuesday or Wednesday, November 21 or 22, 1961) ; and

- c) that the following two actions be proposed on the afternoon of the fifth day (Thursday, November 23, 1961):
- i) that the Assembly receives and gives general approval to Sections II, III and IV of the report of the Central Committee on Programme and Finance; and
 - ii) that the Assembly refers Section V of the report of the Central Committee on Programme and Finance to the Finance Committee of the Assembly.

94. It is most desirable that proposals for the enlargement of any item of the programme or for additions to the programme should be considered at the time at which the Assembly debates the whole programme and should not be considered piecemeal; any other procedure can lead to distortion of the programme as a result of a desire to perform an adequate task in one particular field of work, without due consideration of the claims of other programmes. The Assembly can only exercise its sovereign right of decision as to priorities if all proposals regarding programme and finance are before it. Without in any way seeking to limit the right of Assembly Committees to challenge the content of this report, the Committee recommends, with a view to meeting this problem:

- a) that the Committee on Programme and Finance be authorized to address a communication to the Chairman of each Assembly Committee setting out in some detail the financial implications and limitations implied in this report for the organizational unit with which that Committee is concerned;
- b) that the Central Committee make provision for procedures whereby any proposals which may arise in Assembly Committees which would imply additions to or increases in programme or budget can be discussed with representatives of all Assembly Committees, including the Finance Committee, within the framework of the total programme and budget; and
- c) that any such proposals from Assembly Committees be considered by the Assembly not piecemeal at the time at which each Committee reports but at the time at which the total programme and budget are considered on the basis of this report, of the report of the Finance Committee on it and of any recommendations resulting from the discussions under the procedures proposed under b) above.

PROPOSED GENERAL BUDGET
for period following Third Assembly

<i>Expenditure</i>	1960 Approved Level \$	Proposed Budget for Period after Third Assembly \$
General Secretary's Office, Geneva	46,545	66,000
General Units :		
New York Office	55,000	60,000
Far East Office	10,000	10,000
Joint Committee	4,250	—
CCIA	58,000	70,000
Information	25,730	34,200
Finance and Administration	29,500	34,500
Library	7,735	22,000
Translation	2,800	11,000
Division of Studies :		
Divisional Staff	27,000	26,000
Faith and Order	18,460	42,000
Church and Society	14,310	28,000
Racial and Ethnic Relations	—	14,000
Studies in Evangelism	3,570	28,000 *
Missionary Studies	—	— *
Religious Liberty	—	14,000
	(63,340)	(152,000)
Division of Ecumenical Action :		
Divisional Staff	16,825	26,000
Youth	40,515	39,500
Laity	15,105	28,000
Cooperation of Men and Women in Church, Family and Society	13,650	28,000
	(86,095)	(121,500)
Ecumenical Institute	63,830	75,000
	(149,925)	(196,500)
Division of Inter-Church Aid, Refugee and World Service.	10,515	—
Contribution to Ecumenical Press Service.	5,000	5,000
Allocation to Reserves :		
General Reserve.	20,000	20,000
Assembly Reserve	20,000	30,000
Provision for :		
New Developments	—	15,000
Contingencies	24,000	25,000
<i>Total Expenditure</i>	<u>532,340</u>	<u>751,200</u>
<i>Revenue</i>	\$	\$
Member Churches	511,500	727,200
Interest	10,325	10,000
Division of Inter-Church Aid, Refugee and World Service for Divisional Staff	10,515	—
Special contributions to Department on Co-operation of Men and Women in Church, Family and Society	—	14,000
<i>Total Revenue</i>	<u>532,340</u>	<u>751,200</u>

The proposed arrangements regarding responsibility for work in the area of evangelism and missionary studies in the integrated WCC-IMC (see paragraph 50 of this report) include provision that "necessary staff, including the Executive Secretary for the Department of Missionary Studies, shall be made available to the Division of Studies by the Division of World Mission and Evangelism" and assume that the expenses of the Department on Studies in Evangelism and of the portfolio on evangelism in the DWME shall be carried by the General Budget of the WCC.

DIVISION OF INTER-CHURCH AID AND SERVICE TO REFUGEES
1961 Service Programme Budget

	1960 Approved Level	Proposed Budget for Period after Third Assembly
I. Service of the Churches through the Division :		
1. Service to Refugees :	\$	\$
a) Supervision of the Programme	30,000	
b) Resettlement Headquarters	39,000	
c) Maintenance pastoral services other countries	21,000	
d) Resettlement offices and welfare services in Europe, Asia, Latin America	350,000	
e) Field Staff Services	85,000	525,000
2. Fraternal Workers and Exchanges		10,000
3. Scholarships		60,000
4. Material Relief		3,000
5. Literature		10,000
6. Health and medicaments		30,000
7. Casa Locarno		20,000
8. Fidelity Insurance		4,000
9. Ecumenical Staff Services :		
a) 10 senior staff incl. travel and administration	209,500	
b) Provision for proposed additional staff	28,000	237,500
		<u>899,500</u>
II. Cooperative Services :		
1. Ecumenical Youth Services :		
a) Work Camps	37,000	
b) World Youth Projects	8,000	45,000
2. CCIA		25,000
3. Division of Studies		1,500
4. Department of Information		20,000
5. East Asia Christian Conference, ICA Secretariat		10,000
6. All Africa Church Conference		8,000
		(109,500)
III. National Cooperation and Initiative in Asia, Africa and Latin America :		
1. Asia :		
Near East	10,000	
Hong Kong	8,000	
Vietnam	5,000	
Burma	4,000	
others	5,000	
2. Africa :		
Kenya	5,000	
others	5,000	
3. Latin America : Pilot Projects	5,000	47,000
IV. Special Emphases :		
1. Migration Conference and Secretariat (1961)	25,000	
2. Subsidy for Orthodox in the West	25,000	50,000
<i>Grand total</i>		<u>1,106,000</u>

COMMISSION AND DIVISION OF WORLD MISSION AND EVANGELISM
Tentative Budget for period following Third Assembly

<i>Revenue</i>	\$
Contributions from affiliated councils	159,650
Canada — special gift	3,500
Grant from WCC General Budget for evangelism	14,000
Contributions from special sources	22,000
Deficit	<u>2,000</u>
<i>Total Revenue</i>	<u>201,150</u>
<i>Expenditure</i>	
Salaries, allowances, accountancy, rent, office expenses and equipment :	
Geneva ¹	40,500
London	29,200
New York	73,950
East Asia Secretariat	10,000
Staff travel	19,000
Promotion and Printing	2,500
Contribution to :	
Commission of the Churches on International Affairs	15,000
Ecumenical Press Service	500
International Review of Missions	500
Reserve for meetings	<u>10,000</u>
<i>Total Expenditure</i>	<u>201,150</u>

¹ Includes also staff travel.

COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

Tentative budget for period following Third Assembly

<i>Revenue</i>	\$
World Council of Churches General Budget	70,000
Commission of World Mission and Evangelism	15,000
Division of Inter-Church Aid and Service to Refugees	25,000
<i>Total Revenue</i>	<u>110,000</u>
<i>Expenditure</i>	
Geneva office	18,000
London office	23,500
New York office	63,500
Extended services — part-time assistance (Asia, Africa, Latin America), travel, UNESCO (Paris)	5,000
<i>Total Expenditure</i>	<u>110,000</u>

**Revised Report on "Christian Witness, Proselytism
and Religious Liberty in the Setting of the World
Council of Churches"**

The Central Committee decided at its meeting in Evanston (1954) that, in view of difficulties which had arisen affecting relationships between member churches of the World Council of Churches, a Commission should be appointed for the further study of "Proselytism and Religious Liberty."

This Commission, meeting at Arnoldshain, Germany, in July 1956, prepared a provisional report under the revised title "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches." This change in title reflects the recognition that proselytism in its derogatory meaning represents a corruption of Christian witness or evangelism. It also underscores the fact that it is primarily as a problem affecting the relationships of member churches of the World Council of Churches that the study was authorized.

The provisional report of the Commission was amended by a committee of the Central Committee at Galyatető, Hungary, in August 1956 and approved by the Central Committee for submission to the member churches to set forward our common self-examination on this difficult problem in our relationships with one another and with other churches. The provisional report was published in the *Ecumenical Review* of October, 1956.

When the question of taking further action with regard to the provisional report was raised at the meeting of the Central Committee at Rhodes in 1959 and considered by a Reference Committee, it was felt that the churches had not given sufficient response to guide the Central Committee. It therefore authorized that the provisional report be transmitted again to the member churches requesting replies by March 1, 1960. It also asked the Commission to consider the advice of the churches and the comments of the Reference Committee and to prepare a statement of policy for submission to the Central Committee in 1960 "for consideration, adoption and recommendation to the Third Assembly in the hope that such a policy statement would prove acceptable and helpful to the churches in their relationships with one another."

In the meantime, the discussion of the proposed integration of the World Council of Churches and the International Missionary Council had contributed added interest to the study.

This revised report, drafted by the Commission at St. Andrews in August 1960, in the light of a substantial volume of careful responses from a variety of member churches and after further study, is submitted to the Central Committee in accordance with its request.

As our study has proceeded it has become increasingly clear that the poles of our problem are to be found in the right and duty of free Christian witness on the one hand, and in the obligation of an ecumenical fellowship to manifest the visible unity of the Church as the Body of Christ on the other hand. The tension is between the two, and our problem is to deal justly with both in truth and love.

Behind the tension lies the whole ecclesiological problem, which is a major concern in our continuous ecumenical association. The territorial principle is an aspect of that problem. Unsolved problems of faith and order also contribute to the tension.

Consequently, this is a modest and limited report. It attempts not so much to resolve the basic issues as to clarify the nature of the tension and to suggest some guiding principles with regard to the spirit and nature of the relationships within which the churches may best deal with the issues. Specific rules cannot be prescribed for all national and local situations. Churches which live together are therefore encouraged to strive to achieve mutual understanding, earnestly taking into consideration the ecumenical perspective of this report.

While this report is primarily concerned with relations between the member churches of the World Council, we are not unmindful of its implication for our relationships with other churches and religious groups. Our covenant as "churches which accept our Lord Jesus Christ as God and Saviour" to "stay together" in brotherly counsel and mutual aid calls for special self-searching in the way we exercise our freedom of witness. But any light

we gain as to our right relations with one another is surely relevant to our relations with other churches.

I. The use of the terms : Christian Witness, Religious Liberty and Proselytism

Various meanings have been attached to the terms "witness," "religious liberty," "proselytism." The sense in which we use them in the present discussion needs to be made clear. This is especially true of "proselytism," which today has an almost completely derogatory sense : probably no church and no missionary society involved in the ecumenical movement would wish to call itself a "proselytizing" body. It does not seem possible, in practice, to restore the good connotation which the word "proselyte" once carried. Thus, "proselytizing" has come to be set over against true obedience to the Great Commission : "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you..." (Matthew 28 : 19-20).

For this true obedience the words evangelism, apostolate, soul winning, witness and others are now in common use. In this report the word "witness" will be employed.

a) *Christian Witness*

Witness in word and deed is the essential mission and responsibility of every Christian and of every church. All disciples stand under the Great Commission of the one Lord.

The purpose of witness is to persuade persons to accept the supreme authority of Christ, to commit themselves to Him, and to render Him loving service in the fellowship of His Church. The witness of Christians to Jesus Christ requires both personal and corporate testimony to the truth as it has been revealed to them, but no human testimony to the truth as it is in Jesus Christ can reflect that truth in its fullness. Even when inwardly compelled to testify against that which appears erroneous in some other religious belief or practice, he who would bear a true witness cannot but be humble and honest. He knows but one weight and one measure, the same for himself as for others.

Such an act of witness seeks a response which contributes to the upbuilding of the fellowship of those who acknowledge the Lordship of Christ. A person enters that fellowship by becoming a member of one of the several existing ecclesiastical communities. Both witness and response must therefore, of present necessity, take place within the existing situation of division in the Church.

This situation gives rise to problems in the relationships between the churches when one church yields to the temptation to seek its own institutional advantage at the cost of real or seeming disadvantage to another. It is a purpose of the World Council of Churches to help the several churches so to carry on their witness as to strengthen one another and thus by their combined effort in mutual cooperation to spread the Gospel more effectively.

b) *Religious Liberty*

God's truth and love are given in freedom and call for a free response.

God does not coerce men to respond to His love ; and the revelation of God in Christ is a revelation that men are not forced to accept. He calls men to make a willing and obedient response to Him in faith, to answer with a free and confident "yes" to the eternal action of His love in which he reveals Himself. This utterly free assent is undermined and destroyed when human coercion enters in. Human coercion denies the respect for every individual person which God's loving action in Christ affirms. The non-coercive method and spirit of Christ is in itself the condemnation of all attempts to force men's religious beliefs or to purchase their allegiance, and for the Christian it is the ground of religious liberty.

Every Christian has the liberty individually or in the corporate body of a church or other group to put his whole existence under the authority of God, to believe, pray, worship and proclaim Christ, as well as to live in accordance with His will, in the church of his choice according to his own conscience. For such witness and service churches and individuals should have equality before the law.

It also follows that the conscience of persons whose religious faith and convictions differ from our own must be recognized and respected.

The right of all men to freedom of conscience and freedom of religious belief and practice is recognized by law in most countries. The article on religious liberty in the Universal

Declaration of Human Rights is consistent with Christian conviction in this matter : "Everyone has the right to freedom of thought, conscience and religion. This right includes the freedom to change his religion or belief, and freedom, either alone or in community with others, and in public or in private, to manifest his religion or belief, in teaching, practice, worship and observance."

Liberty is not absolute, for it must not be exercised in such a way as to impair the Golden Rule. (Matt. 7 : 12.)

c) "*Proselytism*"

Proselytism is not something absolutely different from witness : it is the corruption of witness. Witness is corrupted when cajolery, bribery, undue pressure or intimidation is used — subtly or openly — to bring about seeming conversion ; when we put the success of our church before the honour of Christ ; when we commit the dishonesty of comparing the ideal of our own church with the actual achievement of another ; when we seek to advance our own cause by bearing false witness against another church ; when personal or corporate self-seeking replaces love for every individual soul with whom we are concerned. Such corruption of the Christian witness indicates lack of confidence in the power of the Holy Spirit, lack of respect for the nature of man and lack of recognition of the true character of the Gospel. It is very easy to recognize these faults and sins in others ; it is necessary to acknowledge that we are all liable to fall into one or the other of them ourselves.

Since the difference between witness and proselytism is a matter of purpose, motive and spirit, as well as of means, objective criteria alone cannot adequately distinguish between the two. Nevertheless such criteria do exist, and some general objective standards of practice are possible. The fourth section of this report attempts to describe such standards in the hope that a larger measure of mutual understanding can thereby be attained among the churches, thus rendering their common witness for Christ more faithful and more convincing.

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II. Background

The issues with which this study is concerned have existed within the ecumenical movement from its very beginning. In 1920 the well-known Encyclical of the Ecumenical Patriarchate with its strong plea for cooperation among the churches asked for a definite cessation of proselytizing activities. When in the same year in Geneva the preliminary meetings of "Faith and Order" and of "Life and Work" took place, the issue was again brought up by the Orthodox representatives. In the larger and smaller ecumenical conferences during the next decades the question was often raised but no definite action was taken. At the time when the ecclesiological significance of the World Council of Churches was discussed (Toronto 1950), this particular aspect of inter-church relationships was touched upon only very briefly. The Toronto statement says that churches should "refrain from such actions as are incompatible with brotherly relationships" and develops this point in the following manner : "The positive affirmation of each church's faith is to be welcomed, but actions incompatible with brotherly relationships toward other member churches defeat the very purpose for which the Council has been created." It was, however, not said just what is implied in this constructive relationship :

This extremely brief reference to the history of the discussion shows that these issues call for honest and careful consideration by the member churches. Failure to deal with them seriously would leave unnecessary misunderstanding in the relationships between member churches in certain areas.

Behind the issues of "proselytism" and of religious liberty here considered, there lie various historical causes, among which are the following :

1. In the modern age, technological and sociological developments in all parts of our world are changing radically the previously established patterns of human communities. Because means of communication and of mobility have greatly increased, religious and cultural communities no longer find it possible to remain closed to outside influences, but are increasingly being influenced by ideas and movements from outside. It is only necessary to mention the far-reaching influence of news print and literature, radio and films, as well as the presence of foreigners and of foreign influences of all types in most countries. National boundary lines cannot any longer isolate a culture. These pervasive and dynamic influences

are such that they could only be thwarted by forcible repression — as by cutting off circulation of news print and literature, by jamming radio communication, by forbidding free travel and entry into a country.

2. In recent years, religious and cultural communities find themselves extended far beyond their original national and ethnic borders. Refugee resettlement as well as other forms of migration have led to the extension of Orthodox, Protestant and Roman Catholic communities into new territories.

3. In the area of religious and church relationships the most disturbing situations are found where a particular church has been historically identified with the total life and culture of a country or territory, whether or not as a legally established or “state church,” and is confronted by religious movements stemming from outside or appearing as spontaneous movements of renewal threatening its unity from within the territory.

The anxiety and resistance manifested by the church hitherto in sole or dominant occupancy of a territory cannot fairly be ascribed simply to a desire to maintain a privileged monopoly. These may also express a rightful concern for the preservation of the unity and integrity of the church of the nation and for fidelity to the principle that the church of the territory has a responsibility for the whole human community in which it is set. Indeed we are witnessing, especially in Asia and Africa, vigorous efforts to achieve regional or national church unity. These concerns are often reinforced by nationalist sentiment and the serious desire to preserve the cultural unity of a people.

While it is of the utmost importance that we understand sympathetically these concerns and the real values involved, it is equally important that we recognize the problems they present to religious liberty and the fact that in other parts of the world churches have found new freedom and vitality in more open and diversified societies.

4. In the 19th century tensions arose out of new contacts between Christians of different churches in areas taken as fields of foreign missionary activity. In some cases, missions directed towards non-Christians found themselves working among and drawing to themselves members of other Christian churches already long established in these lands. In other cases, missions were directed towards those who were believed to be lapsed or imperfectly evangelized members of other churches. At various periods “free churches” have sprung up or been planted in areas previously the exclusive province of “national churches” or “state churches.” In recent years there has been a great increase in the number and activity of religious groups appealing for individual conversions, but sometimes with very little church-consciousness and with little or no interest in cooperation with others.

5. Interacting with these developments and situations is the fact that churches have become increasingly aware in recent centuries that Christian freedom is at the base of all liberties. Political and social philosophies of the 17th century and after have likewise placed a strong emphasis on liberty in all its forms, including religious liberty.

Churches all over the world find themselves confronted with the necessity of carrying out their mission in a new situation. Many churches in many areas are troubled by some form of “proselytism.”

At the same time the emergence of an organized ecumenical movement has given both a new focal point to the struggle for religious liberty and a new impetus to the claims of unity and fellowship. Our membership together in the World Council of Churches brings us a compelling incentive and an effective instrument for the working out of our new relationships to each other.

III. Basic Considerations

1. Every Christian church is not only permitted but required freely and openly to bear its witness in the world, seeking to bring persons into fellowship with God as revealed in Jesus Christ. Witnessing is a part of the church’s ministry of love, of its service to mankind.

2. The commandment to bear witness to the truth of Christ and to seek to win others to that truth is valid in relation not only to non-Christians but also to others who have no living relationship to any Christian church. Churches ought to rejoice whenever fresh influences quicken the faith of those committed to their pastoral care, even if those influences come from outside their own structure. Such a quickening witness, brought into the life of a given church, should be concerned for the unity as well as for the renewal of that church’s life.

3. Should errors or abuses within a church result in the distorting or obscuring of the central truths of the Gospel and thereby jeopardizing men's salvation, other churches may feel bound to come to the rescue with a faithful witness to the truth thus lost to view. Their liberty to do so must be maintained. But before they undertake to establish another church, they must humbly ask themselves whether there are not still to be found in the existing church such signs of the presence of the Holy Spirit that frank fraternal contact and cooperation with it must be sought.

4. The Toronto Statement of the Central Committee of the World Council of Churches (1950) sets forth some of our present understandings of the ways in which member churches regard one another :

- a) No church by virtue of its membership in the World Council (e.g. Toronto Declaration, III. 3, 4 and 5) is under an obligation to suppress, truncate or alter its full confession of truth, by which it stands or falls in its being and ministry as a church, for in so doing it would mutilate itself. It is not in the interest of the World Council to have mutilated churches as members. On the contrary, it aims to be a Council of whole, real and genuine churches. This means that every member church must be able to bring its full untruncated witness of the truth openly and joyfully into the Council and there give it full expression, without holding anything back.
- b) Membership in the World Council does not imply that each church must regard the other member churches as churches in the true and full sense of the word (IV.4). This means that a church which in the light of its own confession must regard certain teachings of another member church as errors and heresies and certain of its practices as abuses cannot be compelled to withdraw or hold back its views because of the churches' common membership in the World Council, but can and indeed should continue in the future to hold and express its views in their full scope. The more frankly a church states its views in the Council or within the ecumenical fellowship the less will be the need to state them in a round-about and undesirable way.
- c) It is precisely within the ecumenical fellowship that this exchange should proceed to the fullest extent and without minimizing the difficulty and seriousness of the issues (cf. IV. 7 and 8). It can be observed that churches will be most inclined toward proselytism, or on the other hand, toward making charges of proselytism, when the psychological and spiritual atmosphere is such that churches either shrink from or are prevented from openly confessing the truth in their relations with each other.
- d) Membership in the World Council places a moral obligation upon the churches to observe a particular attitude in this discussion. It would be inconsistent with this membership for one member church altogether to deny another member church the status of a church, or to regard it as entirely heretical or hopelessly given over to abuses, so that its members could only be helped by being rescued from it. On the basis of their common confession of Jesus Christ as God and Saviour and as the One Head of the Church, member churches jointly recognize "hopeful signs" in each other (cf. IV. 1 and 5).

5. Witnessing within the ecumenical fellowship takes place in various ways and the following may be mentioned as examples :

- a) Unofficial discussion and personal encounter between individuals in search of truth.
- b) Official discussion between one church and another, each giving full weight to its own confession.
- c) An important approach within the framework of the World Council is seen in the work of Inter-Church Aid, when one church helps another church to recover a healthier life of its own ; one church, with the agreement of another, helps it to carry out work of evangelistic, catechetical or educational character or renders some other service on behalf of members of that other church with the aim not only of leaving them in their own church, but helping them to be more faithful to it and to become better Christians there. It is clear that this approach demands a great degree of selflessness and humility on the part of both churches.

IV. Recommendations for continuing consideration by the member churches

During the past several years issues treated in this report have received the consideration of many of the member churches. The Central Committee of the World Council of Churches has given attention to them at several of its meetings. It is widely recognized that these issues must remain a continuing concern of churches drawn together, and resolved to stay together, in ecumenical fellowship as member churches of the World Council. It has been our purpose to contribute to a clarification and a deeper understanding of the issues and problems that confront us together.

At the same time it must be recognized that the actual situation which churches in different parts of the world face in their relationships to one another are extremely diverse. Where there are problems in these relationships, they can generally best be dealt with by the churches themselves within a particular geographical area — local, national or regional — as they confront one another.

Where there are problems in the relationships of churches to one another, we believe that solutions will be found not so much by rules and regulations as by right attitudes and reconciling actions.

Moreover, even if rules and regulations were desirable, the World Council of Churches by its nature and according to its Constitution has neither the authority nor the intent to exercise control over the member churches or to legislate for them, and is indeed explicitly prevented by its Constitution from doing so. It is even more obvious that the World Council cannot control churches or religious groups which have no relation to it. The influence of its statements derives from their intrinsic merit and from the fact that they express the convictions of responsible representatives of the churches.

Having due regard for the nature of the ecumenical fellowship represented by the World Council of Churches, we at the same time recognize certain principles which we believe should guide churches in their mutual relationships and which, if followed, might provide objective and generally applicable standards of practice.

The principles here set forth lay no claim to finality. We have found, however, that they are already receiving sympathetic consideration in many of the member churches. The following principles are set forth in the hope and belief that they may be helpful to the churches as they examine their own situation, and that they may provide churches and councils of churches with a useful basis for further study and consideration on a local, national and regional basis of the issues treated in this report :

1. that we in our churches respect the convictions of other churches whose conception and practice of church membership differs from our own and consider it our Christian duty to pray for one another and to help each other rise above our respective shortcomings through frank theological interchange, experiences of common worship and concrete acts of mutual service ; and that we recognize it as our obligation, when in exceptional cases private or public criticism of another church seems to be required of us, first to examine ourselves and always to speak the truth in love and to the edification of the churches ;
2. that we recognize it as the primary duty of every awakened Christian to strive prayerfully for the renewal of that church in which he is a member ;
3. that we recognize the right of the mature individual to change his church allegiance if he becomes convinced that such change of allegiance is God's will for him ;
4. that since grave obstacles to brotherly relationships between churches are created when some churches are denied the religious liberty which is accorded to others, all Christians should work towards the establishing and maintenance of religious liberty for all churches and all their members in every land ;
5. that we disavow any church action by which material or social advantages are offered to influence a person's church affiliation, or undue pressures are brought to bear on persons in times of helplessness or stress ;
6. that while it is proper for churches to make clear their position with regard to marriages between persons belonging to different communions, the conscientious decision of marriage partners as to their future church allegiance should be respected ;

7. that before a young child is received into the membership of a church other than that of the present affiliation of the parents or guardian, a due pastoral concern for the unity of the family should be exercised; and where the proposed change of affiliation is contrary to the desire of those directly responsible for the child's nurture and upbringing, he (or she) should not be received into the membership of the other church unless there be reasons of exceptional weight;

8. that due pastoral care should be exercised before receiving anyone into the membership of a church if he is already as the member of another church under discipline by that church, or if there is evidence that his reasons for seeking membership in a different church are worldly or unworthy;

9. that whenever a member of one church desires to be received into the membership of another church, direct consultation should be sought between the churches concerned; but if conscientious motives and sound reasons are apparent, no obstacle should be placed in the way of such change of membership before or after its accomplishment;

10. that while there may be situations where a church already present in a given area seems to be so inadequate in its witness to Christ as to call for more faithful witness and proclamation of the Gospel to its members, the first effort of other churches should be patiently to help that church towards its renewal and the strengthening of its own witness and ministry;

11. that we should aid churches in areas where they are already at work, by offering fraternal workers and exchanges of personnel as well as by sharing knowledge and skills and resources, rather than by establishing a competing mission of some other church.

In our relationships in the World Council of Churches, the member churches are all called to show such restraint in their exercise of religious liberty as to avoid the causing of offense, and in the fullest possible measure to respect the convictions of other churches. We therefore call upon the member churches to disavow proselytism as defined in this report.

We believe that the member churches should be asked to give thoughtful and prayerful consideration to the matters with which this report is concerned, so that in their dealings with each other they may be mindful of the obligations inherent in the ecumenical fellowship.

APPENDIX IX

The Church, the Churches and the World Council of Churches

The Ecclesiological Significance of the World Council of Churches

(This statement was received by the Central Committee of the World Council of Churches at Toronto in 1950 and commended for study and comment in the Churches.)

I. Introduction

The first Assembly at Amsterdam adopted a resolution on "the authority of the Council" which read:

"The World Council of Churches is composed of Churches which acknowledge Jesus Christ as God and Saviour. They find their unity in Him. They do not have to create their unity; it is the gift of God. But they know that it is their duty to make common cause in the search for the expression of that unity in work and in life. The Council desires to serve the Churches which are its constituent members as an instrument whereby they may bear witness together to their common allegiance to Jesus Christ, and cooperate in matters requiring united action. But the Council is far from desiring to usurp any of the functions which already belong to its constituent Churches, or to control them, or to legislate for them, and indeed is prevented by its constitution from doing so. Moreover, while earnestly

seeking fellowship in thought and action for all its members, the Council disavows any thought of becoming a single unified church structure independent of the Churches which have joined in constituting the Council, or a structure dominated by a centralised administrative authority.

“The purpose of the Council is to express its unity in another way. Unity arises out of the love of God in Jesus Christ, which, binding the constituent Churches to Him, binds them to one another. It is the earnest desire of the Council that the Churches may be bound closer to Christ and therefore closer to one another. In the bond of His love, they will desire continually to pray for one another and to strengthen one another, in worship and in witness, bearing one another’s burdens and so fulfilling the law of Christ.”

This statement authoritatively answered some of the questions which had arisen about the nature of the Council. But it is clear that other questions are now arising and some attempt to answer them must be made, especially in the face of a number of false or inadequate conceptions of the Council which are being presented.

II. The Need for Further Statement

The World Council of Churches represents a new and unprecedented approach to the problem of inter-Church relationships. Its purpose and nature can be easily misunderstood. So it is salutary that we should state more clearly and definitely what the World Council is and what it is not.

This more precise definition involves certain difficulties. It is not for nothing that the Churches themselves have refrained from giving detailed and precise definitions of the nature of the Church. If this is true of them, it is not to be expected that the World Council can easily achieve a definition which has to take account of all the various ecclesiologies of its member Churches. The World Council deals in a provisional way with divisions between existing Churches, which ought not to be, because they contradict the very nature of the Church. A situation such as this cannot be met in terms of well-established precedents. The main problem is how one can formulate the ecclesiological implications of a body in which so many different conceptions of the Church are represented, without using the categories or language of one particular conception of the Church.

In order to clarify the notion of the World Council of Churches it will be best to begin by a series of negations so as to do away at the outset with certain misunderstandings which may easily arise or have already arisen, because of the newness and unprecedented character of the underlying conception.

III. What the World Council of Churches is not

1) *The World Council of Churches is not and must never become a Super-Church.*

It is not a Super-Church. It is not the World Church. It is not the *Una Sancta* of which the Creeds speak. This misunderstanding arises again and again although it has been denied as clearly as possible in official pronouncements of the Council. It is based on complete ignorance of the real situation within the Council. For if the Council should in any way violate its own constitutional principle, that it cannot legislate or act for its member Churches, it would cease to maintain the support of its membership.

In speaking of “member Churches,” we repeat a phrase from the Constitution of the World Council of Churches; but membership in the Council does not in any sense mean that the Churches belong to a body which can take decisions for them. Each Church retains the constitutional right to ratify or to reject utterances or actions of the Council. The “authority” of the Council consists only “in the weight which it carries with the Churches by its own wisdom” (William Temple).

2) *The purpose of the World Council of Churches is not to negotiate unions between Churches, which can only be done by the Churches themselves acting on their own initiative, but to bring the Churches into living contact with each other and to promote the study and discussion of the issues of Church unity.*

By its very existence and its activities the Council bears witness to the necessity of a clear manifestation of the oneness of the Church of Christ. But it remains the right and duty of each Church to draw from its ecumenical experience such consequences as it feels bound to do on the basis of its own convictions. No Church, therefore, need fear that the Council will press it into decisions concerning union with other Churches.

- 3) *The World Council cannot and should not be based on any one particular conception of the Church. It does not prejudge the ecclesiological problem.*

It is often suggested that the dominating or underlying conception of the Council is that of such and such a Church or such and such a school of theology. It may well be that at a certain particular conference or in a particular utterance one can find traces of the strong influence of a certain tradition or theology.

The Council as such cannot possibly become the instrument of one confession or school without losing its very *raison d'être*. There is room and space in the World Council for the ecclesiology of every Church which is ready to participate in the ecumenical conversation and which takes its stand on the Basis of the Council, which is "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

The World Council exists in order that different Churches may face their differences, and therefore no Church is obliged to change its ecclesiology as a consequence of membership in the World Council.

- 4) *Membership in the World Council of Churches does not imply that a Church treats its own conception of the Church as merely relative.*

There are critics, and not infrequently friends, of the ecumenical movement who criticize or praise it for its alleged inherent latitudinarianism. According to them the ecumenical movement stands for the fundamental equality of all Christian doctrines and conceptions of the Church and is, therefore, not concerned with the question of truth. This misunderstanding is due to the fact that ecumenism has in the minds of these persons become identified with certain particular theories about unity, which have indeed played a role in ecumenical history, but which do not represent the common view of the movement as a whole, and have never been officially endorsed by the World Council.

- 5) *Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of Church unity.*

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The Council stands for Church unity. But in its midst there are those who conceive unity wholly or largely as a full consensus in the realm of doctrine, others who conceive of it primarily as sacramental communion based on common church order, others who consider both indispensable, others who would only require unity in certain fundamentals of faith and order, again others who conceive the one Church exclusively as a universal spiritual fellowship, or hold that visible unity is inessential or even undesirable. But none of these conceptions can be called the ecumenical theory. The whole point of the ecumenical conversation is precisely that all these conceptions enter into dynamic relations with each other.

In particular, membership in the World Council does not imply acceptance or rejection of the doctrine that the unity of the Church consists in the unity of the invisible Church. Thus the statement in the Encyclical "Mystici Corporis" concerning what it considers the error of a spiritualized conception of unity does not apply to the World Council. The World Council does not "imagine a Church which one cannot see or touch, which would be only spiritual, in which numerous Christian bodies, though divided in matters of faith, would nevertheless be united through an invisible link." It does, however, include Churches which believe that the Church is essentially invisible as well as those which hold that visible unity is essential.

IV. The Assumptions Underlying the World Council of Churches

We must now try to define the positive assumptions which underlie the World Council of Churches and the ecclesiological implications of membership in it.

- 1) *The member Churches of the Council believe that conversation, cooperation and common witness of the Churches must be based on the common recognition that Christ is the Divine Head of the Body.*

The Basis of the World Council is the acknowledgment of the central fact that "other foundation can no man lay than that is laid, even Jesus Christ." It is the expression of the

conviction that the Lord of the Church is God-among-us Who continues to gather His children and to build His Church Himself.

Therefore, no relationship between the Churches can have any substance or promise unless it starts with the common submission of the Churches to the Headship of Jesus Christ in His Church. From different points of view Churches ask, "How can men with opposite convictions belong to one and the same federation of the faithful?" A clear answer to that question was given by the Orthodox delegates in Edinburgh 1937 when they said: "In spite of all our differences, our common Master and Lord is *one* — Jesus Christ who will lead us to a more and more close collaboration for the edifying of the Body of Christ." The fact of Christ's Headship over His people compels all those who acknowledge Him to enter into real and close relationships with each other — even though they differ in many important points.

- 2) *The member Churches of the World Council believe on the basis of the New Testament that the Church of Christ is one.*

The ecumenical movement owes its existence to the fact that this article of the faith has again come home to men and women in many Churches with an inescapable force. As they face the discrepancy between the truth that there is and can only be one Church of Christ, and the fact that there exist so many Churches which claim to be Churches of Christ but are not in living unity with each other, they feel a holy dissatisfaction with the present situation. The Churches realize that it is a matter of simple Christian duty for each Church to do its utmost for the manifestation of the Church in its oneness, and to work and pray that Christ's purpose for His Church should be fulfilled.

- 3) *The member Churches recognize that the membership of the Church of Christ is more inclusive than the membership of their own Church body. They seek, therefore, to enter into living contact with those outside their own ranks who confess the Lordship of Christ.*

All the Christian Churches, including the Church of Rome, hold that there is no complete identity between the membership of the Church Universal and the membership of their own Church. They recognize that there are Church members "extra muros," that these belong "aliquo modo" to the Church, or even that there is an "ecclesia extra ecclesiam." This recognition finds expression in the fact that with very few exceptions the Christian Churches accept the baptism administered by other Churches as valid.

But the question arises what consequences are to be drawn from this teaching. Most often in Church history the Churches have only drawn the negative consequence that they should have no dealings with those outside their membership. The underlying assumption of the ecumenical movement is that each Church has a positive task to fulfil in this realm. That task is to seek fellowship with all those who, while not members of the same visible body, belong together as members of the mystical body. And the ecumenical movement is the place where this search and discovery take place.

- 4) *The member Churches of the World Council consider the relationship of other Churches to the Holy Catholic Church which the Creeds profess as a subject for mutual consideration. Nevertheless, membership does not imply that each Church must regard the other member Churches as Churches in the true and full sense of the word.*

There is a place in the World Council both for those Churches which recognize other Churches as Churches in the full and true sense, and for those which do not. But these divided Churches, even if they cannot yet accept each other as true and pure Churches, believe that they should not remain in isolation from each other, and consequently they have associated themselves in the World Council of Churches.

They know that differences of faith and order exist, but they recognize one another as serving the One Lord, and they wish to explore their differences in mutual respect, trusting that they may thus be led by the Holy Spirit to manifest their unity in Christ.

- 5) *The member Churches of the World Council recognize in other Churches elements of the true Church. They consider that this mutual recognition obliges them to enter into a serious conversation with each other in the hope that these elements of truth will lead to the recognition of the full truth and to unity based on the full truth.*

It is generally taught in the different Churches that other Churches have certain elements of the true Church, in some traditions called "vestigia ecclesiae." Such elements are the preaching of the Word, the teaching of the Holy Scriptures and the administration of the sacraments. These elements are more than pale shadows of the life of the true Church. They are a fact of real promise and provide an opportunity to strive by frank and brotherly intercourse for the realization of a fuller unity. Moreover, Christians of all ecclesiological views throughout the world, by the preaching of the Gospel, brought men and women to salvation by Christ, to newness of life in Him, and into Christian fellowship with one another.

The ecumenical movement is based upon the conviction that these "traces" are to be followed. The Churches should not despise them as mere elements of truth but rejoice in them as hopeful signs pointing toward real unity. For what are these elements? Not dead remnants of the past but powerful means by which God works. Questions may and must be raised about the validity and purity of teaching and sacramental life, but there can be no question that such dynamic elements of Church life justify the hope that the Churches which maintain them will be led into fuller truth. It is through the ecumenical conversation that this recognition of truth is facilitated.

- 6) *The member Churches of the Council are willing to consult together in seeking to learn of the Lord Jesus Christ what witness He would have them to bear to the world in His Name.*

Since the very *raison d'être* of the Church is to witness to Christ, Churches cannot meet together without seeking from their common Lord a common witness before the world. This will not always be possible. But when it proves possible thus to speak or act together, the Churches can gratefully accept it as God's gracious gift that in spite of their disunity He has enabled them to render one and the same witness and that they may thus manifest something of the unity, the purpose of which is precisely "that the world may believe," and that they may "testify that the Father has sent the Son to be the Saviour of the world."

- 7) *A further practical implication of common membership in the World Council is that the member Churches should recognize their solidarity with each other, render assistance to each other in case of need, and refrain from such actions as are incompatible with brotherly relationships.*

Within the Council the Churches seek to deal with each other with a brotherly concern. This does not exclude extremely frank speaking to each other, in which within the Council the Churches ask each other searching questions and face their differences. But this is to be done for the building up the Body of Christ. This excludes a purely negative attitude of one Church to another. The positive affirmation of each Church's faith is to be welcomed, but actions incompatible with brotherly relationships towards other member Churches defeat the very purpose for which the Council has been created. On the contrary, these Churches should help each other in removing all obstacles to the free exercise of the Church's normal functions. And whenever a Church is in need or under persecution, it should be able to count on the help of the other Churches through the Council.

- 8) *The member Churches enter into spiritual relationships through which they seek to learn from each other and to give help to each other in order that the Body of Christ may be built up and that the life of the Churches may be renewed.*

It is the common teaching of the Churches that the Church as the temple of God is at the same time a building which has been built and a building which is being built. The Church has, therefore, aspects which belong to its very structure and essence and cannot be changed. But it has other aspects, which are subject to change. Thus the life of the Church, as it expresses itself in its witness to its own members and to the world, needs constant renewal. The Churches can and should help each other in this realm by a mutual exchange of thought and of experience. This is the significance of the study-work of the World Council and of many other of its activities. There is no intention to impose any particular pattern of thought or life upon the Churches. But whatever insight has been received by one or more Churches is to be made available to all the Churches for the sake of the "building up of the Body of Christ."

None of these positive assumptions, implied in the existence of the World Council, is in conflict with the teachings of the member Churches. We believe therefore that no

Church need fear that by entering into the World Council it is in danger of denying its heritage.

As the conversation between the Churches develops and as the Churches enter into closer contact with each other, they will no doubt have to face new decisions and problems. For the Council exists to break the deadlock between the Churches. But in no case can or will any Church be pressed to take a decision against its own conviction or desire. The Churches remain wholly free in the action which, on the basis of their convictions and in the light of their ecumenical contacts, they will or will not take.

A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of His People and continue hopefully with the work to which He has called us together. For the Council exists to serve the Churches as they prepare to meet their Lord Who knows only one flock.

APPENDIX X

Study on "The Lordship of Christ over the World and the Church"

Members of the Commission

The Rev. Canon ALAN RICHARDSON, Chairman, Nottingham, United Kingdom
The Rev. Prof. JAMES BARR, Edinburgh, United Kingdom
Professor NILS ASTRUP DAHL, Oslo, Norway
Professor D. Dr. WALTER FREYTAG, Hamburg, Germany
The Rev. Prof. REGINALD FULLER, Evanston, Ill., USA
Dean Dr. WALTER HERRELSON, Chicago, Ill., USA
His Eminence Archbishop IAKOVOS, New York, USA
Prof. D. WILFRIED JOEST, Erlangen, Germany
Prof. D. HANS-JOACHIM KRAUS, Hamburg, Germany
Prof. Dr. ROGER MEHL, Strasbourg, France
Prof. JEAN MEYENDORFF, Paris, France
The Rev. Prof. PAUL MINEAR, New Haven, Conn., USA
Prof. BARNABAS NAGY, Budapest, Hungary
Prof. Dr. A. A. VAN RULER, Utrecht, Netherlands
The Rev. Prof. ERNEST W. SAUNDERS, Evanston, Ill., USA
Prof. Dr. EDUARD SCHWEIZER, Zürich, Switzerland
The Rev. Prof. JOHN NEWTON THOMAS, Richmond, Va., USA
Prof. HEINZ-DIETRICH WENDLAND, Münster, Germany
The Rev. Principal ALEC WHITEHOUSE, Durham, United Kingdom
Prof. GUSTAF WINGREN, Lund, Sweden
Dr. HANS HEINRICH HARMS, World Council of Churches, Geneva, Division of Studies,
Secretary

APPENDIX XI

Study on "Christians and the Prevention of War in an Atomic Age — A Theological Discussion"

Members of the Commission

Sir THOMAS MURRAY TAYLOR, Principal and Vice Chancellor, University of Aberdeen,
Chairman
Prof. HERBERT BUTTERFIELD, Master of Peterhouse College, Cambridge

Rear Admiral Sir ANTHONY BUZZARD, London
 The Bishop of Exeter, the Rt. Rev. ROBERT CECIL MORTIMER, Exeter
 Prof J. DE GRAAF, Professor of Theology, University of Utrecht
 Dr. GEORGE D. KELSEY, Professor of Christian Ethics, Drew University
 Dr. HENRY MARGENAU, Professor of Physics, Yale University
 Dr. C. L. PATIJN, Netherlands
 Prof. MARIO ALBERT ROLLIER, Department of General and Inorganic Chemistry, University of Cagliari
 Prof. N. H. SØE, Professor of Theology, Copenhagen
 Dr. DOUGLAS V. STEERE, Professor of Philosophy, Haverford College
 Prof. D. Dr. HELMUT THIELICKE, Professor of Theology, University of Hamburg
 Prof. ETIENNE TROCMÉ, Professor of New Testament, University of Strasbourg
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Staff

Dr. ROBERT S. BILHEIMER, Associate General Secretary, World Council of Churches, Secretary of the Commission
 Rev. PAUL ABRECHT, Department on Church and Society, World Council of Churches.

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APPENDIX XII

List of Meetings, Publications of the Department on the Laity

Meetings

(The asterisk * at the end of an entry indicates that this meeting has been organized by the Department in collaboration with another WCC Department, with the Ecumenical Institute at Bossey, or the John Knox House in Geneva.)

- M 1 The Working Committee of the Department met at (a) Davos, Switzerland (July 1955), at (b) Herrenalb, Germany (July 1955), at (c) Yale Divinity School, USA (July 1957), at (d) Nyborg Strand, Denmark (August 1958), at (e) Spittal, Austria (August 1959) and at (f) St. Andrews, Scotland (August 1960).
- M 2 Consultation on "The Training of the Laity for their Ministry in the World", Bossey, Switzerland, April 1956.
- M 3 Consultation on "Laymen Working Abroad", Moor Park College, England, April 1957.
- M 4 Course and Consultation on "Imagination and the Ministry of the Laity", Kasteel Oud Poelgeest, Holland, May 1957.
- M 5 Consultation with church leaders of the USA and Canada on "The Renewal of the Church", Yale Divinity School, USA, July 1957.
- M 6 Consultation on "The Role of the Laity in the Missionary Outreach of the Church", the Yale Divinity School, USA, July 1957.
- M 7 Conference for leaders in lay training in the Latin countries of Europe, John Knox House, Geneva, April 1958.*

- M 8 Consultation on "The Ministry of the Church — Whose Responsibility" ?, Nyborg Strand, Denmark, August 1958.
- M 9 Consultation on "Lay Institutes in Areas of Rapid Social Change" ?, Bossey, Switzerland, September 1958.*
- M 10 A series of seminars on "The Role of the Laity in the Life and Mission of the Church" in Asia (India, Pakistan, Burma, Philippines and Japan), November 1958 — February 1959.
- M 11 Seminar on "Christian Obedience in Africa Today" for Africans studying in the West, John Knox House, Geneva, March - April 1959.*
- M 12 Consultation on "The Laity in Historic Perspective," held at Bossey, Switzerland, September 1959.
- M 13 A meeting with leaders of lay training in the German Democratic Republic, Berlin, September 1959.
- M 14 A series of seminars on "The Role of the Laity in the Life and Mission of the Church" in the USA and Canada, February and March 1960.
- M 15 Seminar on "Christians in a new African Society" for Africans studying in the West, John Knox House, Geneva, April 1960.*
- M 16 Consultation on "Responsible Society and Christian Social Decision," Bossey, Switzerland, June, 1960.*
- M 17 Forum for Asians studying in the West, held at John Knox House, Geneva, September 1960.*
- M 18 A series of seminars on "The Role of the Laity in the Life and Mission of the Church" in Latin America (Colombia, Brazil, Uruguay and Argentina), January - March 1961.
- M 19 Consultation on "Stewardship," Bossey, Switzerland, August - September 1961.*

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Publications

- P 1 LAYMEN'S WORK No. 8 on "The Nature of the Church" and "Adult Christianity," Spring 1955. (The last number of a bulletin published by the former Secretariat for *Laymen's Work*)
- P 2 Bulletin of the Department on the Laity, English: LAITY, French: COMMUNAUTÉ DES DISSÉMINÉS. (Since 1959 published jointly with the Department on the Cooperation of Men and Women in Church and Society)
- a) No. 1: "Lay Apostolate in the Roman Catholic Church," February 1956.
- b) No. 2: "The Training of the Laity for their Ministry in the World," June 1956.
- c) No. 3: "The Church in the House," April 1957.
- d) No. 4: "A Spontaneous Missionary Church," November 1957.
- e) No. 5: "Towards a New Christian Style of Life" ?, June 1958.
- f) No. 6: "This is my Church." December 1958.
- g) No. 7: "Christian Obedience in Africa Today," May 1959.
- h) No. 8: "Our Call to be a Minority — Considerations from the Asian Church Situation," December 1959.
- i) No. 9: "Ministers of the Priestly People," July 1960.
- k) No. 10: "Discernment and Decision," December 1960.
- P 3 Mimeographed DOCUMENTS of the Department on the Laity:
- a) No. I: "Responses to the Report of the Sixth Section of Evanston" Spring 1956.
- b) No. II: "Die Zurüstung des Laien für seinen Dienst in der Welt" (German only) September 1956.
- c) No. III: "The Participation of Laymen and Laywomen in Ecumenical Discussion" Spring 1957.
- d) No. IV: "Orthodox Views on the Ministry of the Laity" (English, French, German) Summer 1957.

- e) No. V: "Men and Women Working Abroad" September 1957.
- f) No. VI: "Imagination and the Ministry of the Laity" December 1957.
- g) No. VII: "The Ministry of the Church—Whose Responsibility"? October 1958.
- h) No. VIII: "Conversion: A Comparative Study" July 1960.
- i) No. IX: "The Laity in Latin America" November 1960.

- P 4 Statement on "The Ministry of the Laity in the World" (English, French, German and Spanish) Summer 1956.
- P 5 Illustrated pamphlet on "Signs of Renewal—The Life of the Lay Institute in Europe," Autumn 1956 (second revised edition in Spring 1957). German edition entitled "Zeichen des Aufbruchs—Leben und Arbeit der Laieninstitute in Europa und Amerika," November 1957.
- P 6 "A Symposium on the Laity," articles reprinted from "The Ecumenical Review," Vol. X, No 3, April 1958.
- P 7 "Laity Information Packet," four popular leaflets on the WCC, the Department on the Laity, the laity in Europe and the laity in North America, December 1958.
- P 8 Illustrated pamphlet on "Meet the Church—The Growth of the Kirchentag Idea in Europe," Summer 1959.
- P 9 Illustrated pamphlet on "Ye Are Baptized—A Comparative Study of Baptismal and Confirmation Liturgies," Winter 1959/60.
- P 10 "LAICI IN ECCLESIA" an Ecumenical Bibliography on "The Role of the Laity in the Life and Mission of the Church," January 1961.
- P 11 "The Laity in Historic Perspective"—An Ecumenical Symposium (published for the Department on the Laity by the SCM Press, London, Winter 1961/62.

APPENDIX XIII

World Council of Churches Assembly, Amsterdam, 1948

A Declaration on Religious Liberty

An essential element in a good international order is freedom of religion. This is an implication of the Christian faith and of the world-wide nature of Christianity. Christians, therefore, view the question of religious freedom as an international problem. They are concerned that religious freedom be everywhere secured. In pleading for this freedom, they do not ask for any privilege to be granted to Christians that is denied to others. While the liberty with which Christ has set men free can neither be given nor destroyed by any government, Christians, because of that inner freedom, are both jealous for its outward expression and solicitous that all men should have freedom in religious life. The nature and destiny of man by virtue of his creation, redemption and calling, and man's activities in family, state and culture establish limits beyond which the government cannot with impunity go. The rights which Christian discipleship demands are such as are good for all men, and no nation has ever suffered by reason of granting such liberties.

Accordingly:

The rights of religious freedom herein declared shall be recognized and observed for all persons without distinction as to race, colour, sex, language or religion, and without imposition of disabilities by virtue of legal provisions or administrative acts.

1. *Every person has the right to determine his own faith and creed*

The right to determine faith and creed involves both the process whereby a person adheres to a belief and the process whereby he changes his belief. It includes the right to receive instruction and education.

This right becomes meaningful when man has the opportunity of access to information. Religious, social and political institutions have the obligation to permit the mature individual to relate himself to sources of information in such a way as to allow personal religious decision and belief.

The right to determine one's belief is limited by the right of parents to decide sources of information to which their children shall have access. In the process of reaching decisions, everyone ought to take into account his higher self-interests and the implications of his beliefs for the well-being of his fellow men.

2. *Every person has the right to express his religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community*

The right of religious expression includes freedom of worship, both public and private ; freedom to place information at the disposal of others by processes of teaching, preaching and persuasion ; and freedom to pursue such activities as are dictated by conscience. It also includes freedom to express implications of belief for society and its government.

This right requires freedom from arbitrary limitation of religious expression in all means of communication, including speech, press, radio, motion pictures and art. Social and political institutions should grant immunity from discrimination and from legal disability on grounds of expressed religious conviction, at least to the point where recognized community interests are adversely affected.

Freedom of religious expression is limited by the rights of parents to determine the religious point of view to which their children shall be exposed. It is further subject to such limitations, prescribed by law, as are necessary to protect order and welfare, morals and the rights and freedoms of others. Each person must recognize the right of others to express their beliefs and must have respect for authority at all times, even when conscience forces him to take issue with the people who are in authority or with the position they advocate.

3. *Every person has the right to associate with others and to organize with them for religious purposes*

This right includes freedom to form religious organizations, to seek membership in religious organizations, and to sever relationship with religious organizations.

It requires that the rights of association and organization guaranteed by a community to its members include the right of forming associations for religious purposes.

It is subject to the same limits imposed on all associations by non-discriminatory laws.

4. *Every religious organization, formed or maintained by action in accordance with the rights of individual persons, has the right to determine its policies and practices for the accomplishment of its chosen purposes.*

The rights which are claimed for the individual in his exercise of religious liberty become the rights of the religious organization, including the right to determine its faith and creed ; to engage in religious worship, both public and private ; to teach, educate, preach and persuade ; to express implications of belief for society and government. To these will be added certain corporate rights which derive from the rights of individual persons, such as the rights : to determine the form of organization, its government and conditions of membership ; to select and train its own officers, leaders and workers ; to publish and circulate religious literature ; to carry on service and missionary activities at home and abroad ; to hold property and to collect funds ; to co-operate and to unite with other religious bodies at home and in other lands, including freedom to invite or to send personnel beyond national frontiers and to give or to receive financial assistance ; to use such facilities, open to all citizens or associations, as will make possible the accomplishment of religious ends.

In order that these rights may be realized in social experience, the state must grant to religious organizations and their members the same rights which it grants to other organizations, including the right of self-government, of public meeting, of speech, of Press and publication, of holding property, of collecting funds, of travel, of ingress and egress, and generally of administering their own affairs.

The community has the right to require obedience to non-discriminatory laws passed in the interest of public order and well-being. In the exercise of its rights, a religious organization must respect the rights of other religious organizations and must safeguard the corporate and individual rights of the entire community.

The Central Committee of the World Council of Churches, in August 1955 at Davos, Switzerland

The Commission of the Churches on International Affairs has consistently advanced the thesis that both moral and political factors must be taken into consideration, as well as the mathematical and mechanical approach to the reduction of armaments. These factors apply to two indispensable and complementary processes :

- (1) The process whereby all armaments will be progressively reduced under adequate international inspection and control, and
- (2) The process of developing and securing international acceptance of methods for peaceful settlement and change to rectify existing injustices, particularly in situations where military conflict has arisen.

Progress in these complementary approaches is dependent upon the extent to which mutual confidence has been attained. Every genuine agreement strengthens confidence and provides the basis for more significant agreements. Therefore, we are encouraged by the willingness of representatives of governments to talk together, and we urge that such exchanges be continued in order that mutual trust may be further developed and the area of agreement progressively expanded.

The prospect of the benefits which can come to mankind from the discovery of atomic energy is dimmed by the fear that its military use may lead to catastrophic destruction. As Christians we consider it the responsibility of all men to see to it that this power is used solely for positive and constructive purposes.

We therefore welcome the expressed desire of the United Nations General Assembly "to promote energetically the use of atomic energy to the end that it will serve only the peaceful pursuits of mankind..." We support the proposal to establish an International Atomic Energy Agency, and believe that it should be constituted within the framework of the United Nations. We commend the decision to convene the International Conference on Peaceful Uses of Atomic Energy to study "the development of atomic power and . . . consider other technical areas—such as biology, medicine, radiation, protection, and fundamental science—in which international cooperation might most effectively be accomplished." We are encouraged by the manifest concern and diligent participation of highly competent scientists from many nations.

The present effort to place the benefits of atomic energy at the service of mankind is little hampered by the necessity of controversial provisions for inspection and control. There is thus offered an opportunity for nations to work together constructively and to remove some of the suspicions which have hitherto divided them.

In face of difficulties that may at times seem insuperable, we urge unwavering effort to devise and put into effect, under adequate inspection and control, a system for the elimination and prohibition of atomic, hydrogen and all other weapons of mass destruction, as well as the reduction of all armaments to a minimum. At the same time we caution against oversimplified formulas which are pressed merely to secure propaganda advantage or superficial agreements. Reliance on such formulas could subsequently expose an unprepared world to greater danger.

Two tasks appear especially urgent :

- (1) To devise a system of inspection and control ;
- (2) To find a starting point for the reduction of armaments.

Any system of inspection and control must be technically adequate and politically workable, so as to provide warning for other nations if any nation violates its treaty commitment. Since there is so much uncertainty as to what is scientifically necessary for reliable inspection and control, we suggest that the United Nations establish an international commission of scientists and technicians to identify the essential scientific requirements for an adequate system. Members of the Commission should be selected from a panel named by governments, but should serve in their individual capacity. Their findings would be indispensable to trustworthy and politically acceptable arrangements. They would also provide a basis

for testing the readiness of governments to cooperate in the elimination and prohibition of all weapons of mass destruction under trustworthy international control, and in the reduction of all other armaments to a minimum.

The starting point for reduction of armaments must be both equitable and mutually acceptable. The prospect of finding such a starting point for successive stages is becoming progressively brighter. At various times since the Disarmament Commission was established in 1951, we have called attention to the fact that member governments of the United Nations have committed themselves in the Charter to abstain from the threat or use of force for aggressive ends. The implicit commitment not to use atomic or hydrogen or any other weapons for aggressive purposes should be made explicit as a possible first step toward a trustworthy system to control all weapons of mass destruction.

As the nations proceed to devise an adequate system, they should meanwhile seek ways whereby they can cooperate voluntarily and whereby compliance of all parties can be tested by day-to-day performance. These could include exchange of military information and various types of inspection. Tensions could thus be further relaxed, the threat of military action eased, and the way paved for the kind of inspection and control which will ultimately offer the greatest security to all peoples.

If any disarmament plan is to be successful, the effort to remove the occasion or purported justification for military action must keep pace with it. So far as possible, injustices should be prevented from arising and, if they do occur, measures should be promptly taken to rectify them. This is, in the first instance, the responsibility of national governments in all their territory. It is also the responsibility of the United Nations and the specialized agencies, and of regional organizations.

When situations involving real or alleged injustices create tensions or disputes between nations, every effort should be made to reach agreement on necessary changes by peaceful means which include accurate analysis, negotiation, arbitration, and the like. Such preventive and constructive measures are of the highest importance.

In the past military action has been initiated to remedy real or alleged injustices, or to pursue aggressive or subversive ends, and we cannot ignore the possibility that similar situations will appear. The international community, through the United Nations, should be prepared to cope with any such emergency and should seek international acceptance of measures which will both prevent the enlargement of any conflict and help to rectify such existing injustices as may have given rise to it.

We suggest for consideration a series of steps which by previous special agreement of member governments should be taken when conflict breaks out anywhere in the world. Decision on each step should be reached by an agreed majority without the right of veto by any government. We do not here deal with technical details, nor do we specify the agency in which authority should be vested. Fully aware of difficulties in winning international acceptance for such a procedure, our primary purpose is to stimulate governments to develop methods which will better assure peaceful settlement in the common interest of mankind when international peace is endangered. Toward this end existing international institutions must be more effectively utilized or new institutions established.

- (1) Upon request by a government in accordance with the provisions of the Charter, decision should be reached whether or not to consider a reportedly critical situation.
- (2) If the situation is considered, its critical aspects should be determined on the basis of the danger of international involvement.
- (3) If the conclusion is reached that such danger of international involvement exists, a cease-fire should promptly be recommended.
- (4) A unit of the Peace Observation Commission should immediately be sent to see to it that the terms of the cease-fire are complied with.
- (5) An impartial agency should identify causes for the conflict and ascertain possible approaches for rectifying existing injustices.
- (6) The findings of such enquiry should be submitted to the government or governments directly concerned, and, if necessary, thereafter to the International Court of Justice for legal decision or advisory opinion, and to other appropriate organs of the United Nations for recommendation or necessary action.

We have emphasized the importance of the complementary processes for the reduction of armaments under international inspection and control and for the development of internationally accepted methods for peaceful settlement or peaceful change to rectify existing

injustices. Such a two-fold approach will give necessary weight to the moral and political factors which are essential ingredients of peace with justice and freedom.

* * *

**The Commission of the Churches on International Affairs, Executive Committee,
at Herrenalb, Germany, July 1956**

It is of urgent importance that experimental tests of nuclear weapons should be discontinued under international agreement as soon as possible, taking into account the following observations :

- (1) It is questionable whether to abandon such tests unilaterally would serve peace and security. It might well disturb the balance of power which at present offers a safeguard against war and is a principal means to order among the nations.
- (2) For all parties to cease tests without an agreed arrangement for cessation and control would in no way guarantee security because anyone by resuming experiments at a later date would critically endanger the international situation.
- (3) Experimental tests are part of the armament effort. They cannot be discontinued without taking into account the constant relation between all armaments and the maintenance of the balance of power. Cessation would be brought under such adequate inspection and control as are required for every step in effective disarmament.
- (4) The United Nations and especially the countries most concerned must insistently work for an agreement embodying these requirements, an agreement of which the cessation or limitation of tests should be a part. At the same time, the churches are responsible for encouraging positive and constructive proposals for sound agreements on nuclear experiments such as will safeguard the health of the people and the security of the nations.
- (5) Meanwhile, as the basis of impartial international investigations including that already initiated by the United Nations, the people should be promptly told what the effect of radiation actually is so that they may know how to choose, if they must, between the possible danger to health now and the threat of war if the present balance of power is disturbed.
- (6) The churches must at all times support measures which will facilitate progress towards disarmament such as exchange of persons and the communication of ideas across national frontiers, wider observance of human rights as well as an improvement of trade relations, a system of warning against potential aggression by such means as aerial inspection and the stationing of observers at key ports, the development of an open society with the necessary self-discipline in domestic life and a readiness to make available information which affects the legitimate interests of other countries and the development of a common international ethos.
- (7) Finally, the churches, both internationally and in their several countries, must challenge governments to shape their policies in accordance with the demands of moral authority rather than those of a mere pragmatic expediency. Mutual trust alone can give lasting effect to international agreements. Therefore, public opinion must be free, informed and morally responsible, so that it can exercise effective influence to ensure that commitments will be honored.

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**The Central Committee of the World Council of Churches, at Galyatető, Hungary,
August 1956**

The Central Committee of the World Council of Churches, meeting in Hungary, has been once more impressed by the way in which barriers of race, ideology and tradition are overcome in Christ. Among the matters specially considered has been the part of the

churches in the building of a responsible international society. This means a society where all men can act in freedom with consideration for the needs and rights of others ; and where the several members have regard for the well-being of one another and that of the whole family of men. Such a society will recognize its allegiance to God Who is the Sovereign Ruler of the nations. In the light of its discussions, the Committee claims the attention of the churches to certain matters which are of the greatest importance for the welfare of the peoples of the world.

Man is in danger physically, morally and spiritually. As followers of the One Who loved all men and bore the burden of their sin and suffering, we cannot be indifferent to man's peril.

A great gulf separates rich and poor on an international scale. In this the churches cannot acquiesce, but must strive with all their power to bridge this gulf. Therefore the processes of economic growth must be understood and aided in order that rapid social change may be so guided as to advance the interests of the peoples. Social justice must be pursued between the nations as well as within each nation. The churches in countries with more favourable economic and social conditions have a particular responsibility to express in deeds their common humanity with all poor, oppressed and suffering people, and to urge their governments to base their policies upon recognition of the justice of this principle.

When one nation dominates another politically or economically, the dependent or subject people is deprived of the possibility of developing a fully responsible society. Many dependent peoples are demanding self-government and independence for their countries. The churches within and without these lands must appreciate the urgency of this demand and must stand with the people in orderly progress towards these goals. In multi-racial societies they must recognize the claims of justice and boldly exercise a reconciling and constructive influence.

APPENDIX XV

International Assistance for Economic and Social Development

**A Statement approved by the CCIA Executive Committee
Herrenalb, Germany, 22-25 July 1956**

The CCIA has repeatedly stressed the need for more substantial international assistance for economic and social development in less developed countries. In this connection, emphasis has been placed on the importance of plans for self-development and the training of qualified indigenous experts, the importance of more effective cooperation among the various assisting agencies and between them and national and local authorities, the value of longer-range planning and rational budgeting in assistance programmes, and the need for more careful evaluation in terms of unmet needs, to establish realistic priorities.

What is perhaps more necessary is a dynamic guiding concept for a world-wide strategy of development. Towards this end, and in support of the concerns held by the churches, we emphasize the need for more courageous and imaginative initiatives in the field of international assistance. Without attempting to speak on the technical details of such initiatives, we put forward the following considerations, as illustrative of the boldness and scope required for a fully responsible development strategy. We direct the CCIA Officers to take these and related considerations into account in their representations at the inter-governmental level. We also commend them to the attention of the national commissions and of Christians generally :

1. Serious attempts should be made to strengthen and broaden, in the less industrialized countries, the basis of their participation in international trade, as a means to accelerate their development ; and, in this connection, to seek international consideration of interim measures calculated to lessen the impact of market fluctuations in limited-product countries, which have grave economic and human consequences in these countries.

2. The values in worthwhile existing assistance programmes, such as the United Nations Expanded Technical Assistance Programme, should be conserved and extended, by sufficiently long-range assurance of financial support, to make possible more stable planning and growth as may be favourable to greater service and efficiency.
3. Effective public investment and efforts to stimulate sound private investment in the less developed countries, as through the International Bank for Reconstruction and Development and the International Finance Corporation, should be extended.
4. A serious effort should be made to provide a mutually acceptable and effective international fund for grants-in-aid and long-term low-interest loans, to help establish basic structures for economic development, whether through the SUNFED proposal or a better alternative.
5. In addition to such steps more consideration should be given to overall planning and strategy in the field of international assistance for development. A possible means would be the establishment, within the general framework of the United Nations, of an advisory world development board, composed of experts whose competence and objectivity would assure attention and respect. Such a board could seek to set standards and promote safeguards for assistance programmes, review the various multi-lateral and bilateral programmes in terms of such standards and in relation to unmet needs, and call attention to tasks demanding priority rating.

APPENDIX XVI

The Executive Committee of the Commission of the Churches on International Affairs, meeting at New Haven, Connecticut, in August 1957

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The peoples of the world have been visited by a new fear. They are moved, indeed deeply alarmed, by current tests of nuclear weapons. These to them appear to be a portent or shadow of world conflict. At the very least, these tests seem to them to carry a potential and grave menace to health.

The hazards to health from nuclear experiments must be taken seriously. All people are affected in some degree by radioactive fallout. More important is the effect upon generations yet unborn. The degree of damage may thus far be comparatively small, but uncertainty itself gives rise to genuine anxiety. But fear alone is no sufficient basis for the pursuit of moral ends.

We must point out that this world-wide concern in which we share has deeper roots. Tests are taken to be a visible sign of preparations for atomic warfare. Vast areas could be depopulated by the powers of destruction now available and the dangers of fallout be multiplied a thousandfold. The main concern must always be the prevention of war itself, for the evil of war is an offence to the spiritual nature of man. But since any war carries increasing danger of becoming an atomic war, this task makes the prevention of atomic war, which shocks the conscience of mankind with a peculiar repugnance, all the more imperative.

The total problem involved is so baffling and complex that no man can speak with certainty. All must humbly confront the issues, for all are involved. The mounting stock-piles of atomic weapons and increasing dependence upon atomic deterrents heighten the danger that atomic weapons will at some point actually be used. Yet, in the judgment of many, our present insecure peace rests mainly upon the possession of atomic deterrents on both sides of a divided world and upon the suicidal character of atomic war. This paradox does not relieve us of the need to examine our goals and the means thereto.

The objectives of a strategy to overcome the menace of atomic war are interrelated and interdependent. And they must be pursued in such a way as to safeguard as fully as possible the security of all nations. While they may be variously stated, we urge consideration particularly of the following :

- (a) To stop, by international agreement, the testing of nuclear weapons ; and
- (b) To bring to a halt the production of nuclear weapons, under such controls as will most fully ensure compliance ; and
- (c) To develop measures which will reduce national armaments, nuclear and conventional, with provision for necessary safeguards as such measures are progressively taken ; and
- (d) To accelerate international cooperation in the development of atomic power for peaceful purposes, under proper safeguards ; and
- (e) To establish more effective mechanisms for peaceful settlement of international disputes and for peaceful change.

Together, these objectives form a framework for responsible action against the atomic threat as a whole. Each is important in itself, but more important in combination with the others. In this connection, we note the following :

- (a) *Atomic Tests.* It is important that compliance with agreements to stop testing nuclear weapons be verified internationally. Otherwise, distrust may in fact be increased. Further, such agreement should be related to general disarmament, whether as an integral part or as a first step, if subsequent disillusionment is to be avoided.
- (b) *Atomic Production for Military Purposes.* Stopping the production of nuclear weapons is more fundamental than stopping nuclear tests. Any agreement to stop tests requires a further commitment to stop production. Measures undertaken to ensure compliance would constitute a major element in a broader system of disarmament.
- (c) *Measures for Disarmament.* Partial disarmament measures must always be seen in relation to comprehensive disarmament. The whole range of the disarmament problem, including provisions for warning against surprise attack, must be dealt with as may be appropriate and practicable: conventional armaments, guided missiles, biological and chemical warfare, as well as nuclear weapons. As progress is made towards disarmament, international forces, and instruments for peaceful settlement, the need to rely on atomic deterrents will be reduced.
- (d) *Cooperation in Atoms for Peace.* Both the hazards of diversion of fissionable material to military purposes and of waste disposal need to be considered in relation to a broader system of atomic control and general disarmament. International safeguards against diversion may indeed grow in importance as the use of fissionable material for military purposes decreases.
- (e) *Peaceful Settlement and Peaceful Change.* Ultimately true peace rests upon the continuing adjustment of conflicting interests and claims. To this end, international instruments must be strengthened and established, and must be related to the requirements of an international security system. But local conflicts may break out with danger that atomic weapons may be used. Therefore the nations must seek to avert such conflicts by timely negotiation and conciliation. If all these efforts fail, they must strive to deal with conflicts without recourse to atomic weapons.

It is important to stress all of the objectives in their interrelationship. Yet simultaneous progress towards all of them seems improbable, until there is a much greater degree of international confidence. Is it safe to advance towards one or more without the others? Choices will have to be made, and they are hard choices. Any decision involves risk. But to make no decision may be even more dangerous.

Each proposed partial agreement, such as cessation of testing, needs to be considered on its own merits. But it should also be appraised by the extent to which it advances or retards the attainment of related objectives. Again, each proposal should be judged in terms of its potential contribution to mutual confidence.

The dangers involved are unprecedented. Technical obstacles to effective inspection and control grow with every delay. Both factors impose a compelling sense of urgency. Yet stubborn moral and political factors require unremitting patience and persistence, because time and effort may bring opportunities not now apparent.

Easy solutions cannot be expected for the problems which plague man in an atomic age, both because the problems themselves are complex and man himself is sinful. God stands in judgment over all the nations of the world, and it is not for man to presume to identify his cause with the fullness of God's purposes. For it is man's disobedience which is the basic cause of his despair and frustration. Christians, who share with all men in the guilt of the world, have nevertheless a hope which transcends the failures and successes of history, and a faith which overcomes fear.

If persistent efforts bring no sufficient agreement on any of the interrelated objectives, Christians can oppose counsels of despair and still strive to establish true conditions of peace. Moreover, there is a risk for the sake of peace which Christians, especially in countries projecting tests of nuclear weapons, are justified in advocating, in the hope of breaking through barriers of distrust. They can urge their government to declare their resolve to forego tests for a trial period, in the hope that others will do the same, a new confidence be born, and foundations laid for reliable agreements.

The Central Committee of the World Council of Churches, at New Haven, Connecticut, in August 1957

The Central Committee expresses its gratitude to the Commission of the Churches on International Affairs for the Statement on "Atomic Tests and Disarmament" and desires for it the widest distribution. In commending it to the attention of the member churches, we address this special appeal to our Christian brethren about our common responsibility at the present time :

Beginning with the stepping up of the atomic armaments race and the start of development of hydrogen bombs, the World Council of Churches has shown its deep concern in this whole field. It has done this in many ways, through statements and actions by the Central Committee, its Executive Committee, the Assembly at Evanston, as well as through the CCIA.

Within the last year, public apprehension has grown as to the effects of nuclear tests, and there have been intensified warnings from responsible groups of scientists. In particular, the fact that these tests contain a threat to generations yet unborn rouses us to a more acute awareness than ever of the moral responsibility which must be upon the conscience of the present generation.

We recognize that the question of stopping the testing of nuclear weapons has to be considered in the wide context which is set out in the CCIA Statement. We agree that it is not possible to deal with one part of the interrelated disarmament problem without risks.

There are, however, certain moral principles affecting the whole issue of atomic warfare which we desire to emphasize. The Central Committee reaffirms the conviction expressed at its Toronto meeting in 1950 that "such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist." The condemnation of such methods finds broad support in the fact that total war, in the sense of warfare without any limitation in the methods employed, is universally in conflict with the conscience of mankind. We also believe that the use of such methods of warfare inevitably involves spiritual degradation for any nation that uses them.

We are bound to ask whether any nation is justified in continuing the testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking. We must ask further whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world who have not agreed may have to bear the consequences. Therefore, we call upon each nation conducting tests to give full recognition to this moral responsibility as well as to considerations of national defence and international security.

Nothing less than the abolition of war itself should be the goal of the nations and their leaders and of all citizens. The attainment of this goal constitutes a solemn challenge to our particular generation. We welcome and support every honest effort now being made to limit and control armaments of all kinds and to establish conditions for a secure peace.

We repeat the Evanston appeal for prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control.

We know that a comprehensive programme for disarmament must proceed by stages, and we realize how much depends upon the deepening of confidence between the nations. But we urge that as a first step governments conducting tests should forego them, at least for a trial period, either together, or individually in the hope that the others will do the same, a new confidence be born, and foundations be laid for reliable agreements.

We therefore appeal to all our brethren to act with Christian courage, and to pray to Almighty God to guide the peoples and their governments aright.

APPENDIX XVII

Summary of a "Tentative Proposal to Meet the Archival and Library Requirements of the World Council of Churches" made by Dr. Raymond E. Morris in 1956

I. The Problem

The archival and Library requirements of the World Council of Churches may be summarized under the need for :

- a) Building up records and archives, not only to document what has been described as the most important phenomenon in contemporary Protestantism, together with a wide array of highly crucial data on world affairs, but also because these records serve as an indispensable tool in developing continuity and unity in the efforts and procedures of the World Council of Churches ;
- b) Receiving and evaluating information about the world Christian community and all areas and affairs of men, apart from which there can be no World Council, and to accomplish this with maximum efficiency, both as to reception of material and coordination and information ;
- c) Supplying materials required for implementing study programmes, conferences, publishing and educational projects of the Division of Studies, the Ecumenical Institute, etc. as well as resources for encouraging the habits of investigation and scholarship among the World Council staff in general ;
- d) Developing resources for research on the ecumenical movement ;
- e) Maintaining documentary or reference services to exploit more fully not only the resources of the World Council of Churches but also, for its purposes, the almost unrivalled Library resources existing in Geneva, viz. the Libraries of the United Nations, the International Labour Office, the University of Geneva, etc.

II. Urgency and Need for Action :

The physical accumulation of Library and archival material and the expansion of staff and programme, especially since Evanston, together with the lack of suitable storage space for equipment, especially at Malagnou, has greatly magnified and complicated the problems of the Library and archival care and service. These cannot be remedied apart from major building or remodelling projects. Unless the World Council of Churches is to make limitations, both in programme and administration, which it would be reluctant to make, it is urgent that consideration be given to improvement in building and equipment and book-budgets, and to the provision of documentary or reference library personnel.

III. Solutions and Alternatives :

Though all Library and archival facilities of the World Council of Churches must be considered as a unit, the needs peculiar to Malagnou and to Bossey may be distinguished :

a) *Malagnou* : Inasmuch as the development for permanent headquarters is projected it is possible and necessary to plan for the Library. Three alternatives may be suggested :

- (i) A new and permanent library building, either a separate structure or a portion of a larger building which would provide for the archives and for storage of 30,000 volumes, and be equipped with modern library features ;
- (ii) Adapt a new building to be used later for other purposes, to serve for Library purposes for the next 15 to 20 years ;
- (iii) Adapt an existing building for library purposes.

Note : Since this report was written the decision has been taken to provide for a new separate library building in the new World Council of Churches headquarters.

b) *Bossey* : Though the Library needs cannot be fully projected until the winter programme for graduate study has been more fully defined, nevertheless physical improvements providing additional bookshelves over the Chapel and a more adequate book budget are needed and are recommended, and before long additional accommodation will be required.

Note : In 1961 plans were approved for entirely new accommodation to be provided for the Bossey Library in a new building there.

APPENDIX XVIII

Division of Books between the World Council of Churches Headquarters Library and the Library of the Ecumenical Institute

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a) *Categories of books to be placed in Malagnou*

- (i) The archives of the World Council of Churches
- (ii) The World Council and its predecessors
- (iii) The Ecumenical Movement in general
- (iv) Church Unity and Inter-Church Relations
- (v) Kirchenkunde, Symbolics and Ecclesiology, basic Works on Christian Doctrine
- (vi) Classical Histories of each Church, denomination or sect
- (vii) General works on Liturgics
- (viii) The Church and Peace
- (ix) Basic books, dealing with trends of Theology, Sociology, Evangelism, Lay Movements, Communication, Visual Education and additional topics, as the programme of the World Council may require
- (x) Periodicals, especially the denominational or Church organs, etc.
- (xi) Year Books of the Churches, Records of Meetings, etc.

b) *Categories of Books to be placed in Bossey*

- (i) Bible and Biblical literature
- (ii) Patristics through the Reformation
- (iii) Basic theological handbooks, Dogmatics and such topics which may be required for courses and conferences on special subjects
- (iv) Important general Church histories and selected critical editions required for courses, etc.
- (v) Theological and philosophical ethics
- (vi) Social ethics, including works dealing with the problems of Christians in secular life
- (vii) Selected scholarly and ecclesiastical periodicals
- (viii) Basic books on Evangelism, Lay Movements, etc.

Note : Both the Libraries require basic dictionaries, encyclopedias, etc.

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The original membership of the reconstituted Committee as appointed at Evanston was :

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The Bishop of CHICHESTER
Dr. A. EEG-OLOFSSON
Dr. FRANKLIN C. FRY
Dr. A. KOECHLIN
Dr. REUBEN E. NELSON
Mr. R. D. PAUL

Representing the International Missionary Council :

Dr. W. FREYTAG
Dr. HELEN KIM
Dr. C. T. LEBER
Dr. JOHN A. MACKAY
Dr. D. G. MOSES
Dr. M. A. C. WARREN

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The following were members of the Committee in 1961 :

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The Bishop of CHELMSFORD
Miss A. L. FRANSZ
Rev. HENRIK HAUGE
Archbishop IAKOVOS
Dr. R. C. MACKIE
Bishop R. B. MANIKAM
Rev. E. W. NIELSEN
Dr. E. A. PAYNE
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Representing the International Missionary Council :

Dr. C. G. BAETA (ex officio)
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President NATHAN PUSEY
Miss MARION ROYCE
Dr. H. THIMME
Dr. CYNTHIA WEDEL
Mrs. A. C. WHITELAW
The Rev. Dr. MOSSIE WYKER

E. *The Committee of the Division of Ecumenical Action*

Chairman : Dr. MARC BOEGNER

Members : The Rev. ALBERT van der HEUVEL (Youth)
Bishop G. NOTH (Youth)
Mr. R. D. PAUL (Laity)
Col. FRANCIS P. MILLER (Laity)
Dr. KATHLEEN BLISS (Ecumenical Institute)
Dr. P. EVDOKIMOV (Ecumenical Institute)
Miss H. ROBERTS (Men and Women)
Dean W. G. MUELDER (Men and Women)
Dr. REINOLD von THADDEN
Dr. ROBERT TOBIAS

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5. *The Administrative Committee of the Division of Inter-Church Aid and Service to Refugees*

Chairman : Dr. ROBERT C. MACKIE

Vice-Chairman : Dr. CHARLES W. ARBUTHNOT

Members : Kirchenrat Dr. CHRISTIAN BERG
Prof. HENRI D'ESPINE
Dr. R. H. HELFFERICH
Miss JANET LACEY
Rev. SIMON MARANTIKA
Mr. SAMUEL MATHAI
Rev. FRANK SHORT
Dr. VIRGIL SLY
Missionsinspektor H. WITSCHI
Dr. M. ROBERT ZIGLER

Consultants : Dr. GEORGE CARPENTER
Dr. H. HELLSTERN
Dr. BENGT HOFFMAN
Miss ELISABETH URBIG

6. *The Working Committee of the Department of Information*

Chairman : Mr. CHARLES P. TAFT

Members : Mr. S. APPASAMY
Mrs. PEARL BENNETT
The Rev. ALBERT FINET

The Rev. VALDO GALLAND
Mrs. ERNEST JARVIS
Dr. JAMES KENNEDY
Bishop HANNS LILJE
The Rev. INGEMAR LINDSTAM
The Rev. ARNOLD MOBBS
Dr. CECIL NORTHCOTT
Mrs. ROWLAND MORRIS
Mr. CHARLES PARLIN
Canon DAVID SAY

7. The Finance Committee of the Central Committee

Chairman : Dr. EUGENE C. BLAKE
Vice-Chairman : Mr. GEORGES LOMBARD
Members : Dr. A. S. ATIYA
Dr. ERIC BAKER
The Rev. C. B. BRINK
The Archbishop of CANTERBURY
Mr. B. J. HARTWELL
Principal C. NICHOLSON
Dr. MARTIN NIEMÖLLER
Prof. A. NIKOLAINEN
Bishop G. BROMLEY OXNAM
Prof. L. PAP
Mr. CHARLES PARLIN
Mr. RAJAI AH D. PAUL
Dr. ERNEST A. PAYNE
President NATHAN PUSEY
Bishop H. K. SHERRILL
Dr. H. F. SCHUH
Bishop J. SMEMO
Prof. W. S. TINDAL
Dr. J. E. WAGNER
Bishop A. K. WARREN

8. The Joint Committee of the IMC and the WCC

Chairman : President H. P. VAN DUSEN
Members : The Bishop of CHELMSFORD
Miss A. L. FRANSZ
Dr. FRANKLIN CLARK FRY
The Rev. H. HAUGE
Archbishop IAKOVOS
Dr. ROBERT C. MACKIE
Bishop RAJAH B. MANIKAM
Rev. ERIK NIELSEN
Dr. ERNEST A. PAYNE
Dr. ROY G. ROSS
Plus ten members appointed by the IMC

9. The Board of Governors of the Graduate School

Chairman : Prof. J. COURVOISIER
Vice-Chairman : Dean LISTON POPE
Members : Prof. H. ALIVISATOS
Dr. H. KRAEMER

Prof. D. G. MOSES
 Dean W. G. MUELDER
 Prof. REGIN PRENTER
 Canon C. K. SANSBURY
 Prof. EDMUND L. W. SCHLINK
 Dr. W. A. VISSER 'T HOOFT

10. The Board of the "Ecumenical Review"

Chairman :

Prof. PAUL MINEAR

Members :

Dr. S. BARTON BABBAGE
 Prof. G. BAEZ-CAMARGO
 Prof. P. DEVANANDAN
 Miss SUZANNE DE DIÉTRICH
 Prof. WALTER M. HORTON
 The Rev. DANIEL JENKINS
 Metropolitan Dr. C. E. KONSTANTINIDIS
 Dr. H. KRAEMER
 Dr. CHARLES MALIK
 Bishop RAJAH B. MANIKAM
 Dr. BENJAMIN E. MAYS
 President HENRY P. VAN DUSEN
 Dr. EGBERT DE VRIES

11. The Commission of the Churches on International Affairs

Mr. FREDERICK WHITLAM	Australia
Mrs. BA MAUNG CHAIN	Burma
Prof. G. W. BROWN	Canada
Prof. J. L. HROMADKA	Czechoslovakia
Dr. FLEMMING HVIDBERG	Denmark
M. ANDRÉ PHILIP	France
Dr. G. W. HEINEMANN	Germany
Prof. Dr. U. SCHEUNER	Germany
Dr. C. G. BAETA	Ghana
Prof. H. S. ALIVISATOS	Greece
Bishop LAJOS VETÖ	Hungary
Dr. JOHANNES LEIMENA	Indonesia
Prof. M. ROLLIER	Italy
Mr. SOICHI SAITO	Japan
Dr. L. GEORGE PAIK	Korea
Dr. CHARLES H. MALIK	Lebanon
Sr. ALBERTO BAROCIO	Mexico
Bishop NAJOB CUBA'IN	Middle East
Prof. Baron F. M. VAN ASBECK	Netherlands
Dr. G. A. CURRIE	New Zealand
Mr. ERLING WIKBORG	Norway
Mrs. ASUNCION A. PEREZ	Philippine Republic
Baron CARL HAMILTON	Sweden
Prof. WERNER KÄGI	Switzerland
Rev. C. B. BRINK	} Union of South Africa
Mr. MAURICE WEBB	
Rt. Hon. R. A. BUTLER	} United Kingdom
Dr. ERICH FLETCHER	
Sir KENNETH GRUBB	
Prof. ARNOLD J. TOYNBEE	
Dr. FRANK GRAHAM	} U.S.A.
Mrs. DOUGLAS HORTON	
Dr. O. FREDERICK NOLDE	

Bishop G. BROMLEY OXNAM	}	U.S.A.
Mr. W. RODMAN PARVIN		
Hon. FRANCIS B. SAYRE		
Sr. A. HUGO GRASSI		
Dr. P. LIMBERT		
Mr. P. MAURY		Uruguay
		World Alliance of YMCA's
		World's Student Christian
		Federation
Dr. A. ARNOLD		World Young Women's Christian
		Association
Dr. E. RODGERS		World Council of Christian
		Education
Dr. M. SEARLE BATES	}	Without geographical reference
Dr. C. L. PATIJN		

It being understood that the General Secretaries of WCC and IMC are Commissioners ex officio.

Note: The Central Committee empowered the officers of CCIA to nominate to the present bodies as commissioners during the year :

- a) The person proposed by the World Council of Christian Education (Dr. E. Rodgers), at its coinciding meeting in Japan in August 1958 ;
- b) A person who, in the judgement of the officers after the necessary consultations, would be suitable as a representative of India. This person has not yet been nominated.

12. Commission on Religious Liberty

<i>Chairman :</i>	Dr. ALFORD CARLETON
<i>Members :</i>	Bishop SANTE UBERTO BARBIERI
	Dr. M. SEARLE BATES
	Dr. H. BERKHOF
	Dr. C. EMMANUEL CARLSON
	(Prof. J. D. HUGHEY, alternate)
	Sir KENNETH GRUBB
	Archbishop IAKOVOS
	(Prof. J. KARMIRIS, alternate)
	Prof. G. PEYROT
	Prof. Dr. U. SCHEUNER
	Prof. N. H. SØE
	Dr. A. M. TAMBUNAN
	Mr. M. M. THOMAS
	Dr. ALEC VIDLER
	Dr. G. VOIGT

13. Reconstituted Committee on Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches

<i>Chairman :</i>	Bishop ANGUS DUN
<i>Members :</i>	Prof. E. KINDER
	Dr. O. E. SKOGLUND
	Dr. MARTIN NIEMÖLLER
	Metropolitan Dr. C. E. KONSTANTINIDIS
	Prof. B. IOANNIDIS
	Principal J. NØRGAARD
	Bishop J. E. L. NEWBIGIN
	The Bishop of CHELMSFORD
	Dr. L. MUDGE

APPENDIX XXI

List of Senior Executive Staff in the Service of the World Council of Churches between Evanston and New Delhi.

I. General Secretariat

- Dr. W. A. VISSER 'T HOOFT, General Secretary
Dr. ROBERT S. BILHEIMER, Associate General Secretary and Director of the Division of Studies
Dr. LESLIE E. COOKE, Associate General Secretary and Director of the Division of Inter-Church Aid and Service to Refugees
The Rev. FRANCIS HOUSE, Associate General Secretary and Director of the Division of Ecumenical Action
Dr. FREDERICK O. NOLDE, Associate General Secretary and Director of the Commission of the Churches on International Affairs
The Rev. K. M. BAKER — left the service of the World Council in 1955
Mr. ALEXANDRE de WEYMARN

Staff Member Specially Appointed for Third Assembly Preparation

The Rev. J. J. THOMSEN

II. Division of Studies

- Dr. N. L. EHRENSTROEM — left the service of the World Council in 1955
Dr. H. H. HARMS — left the service of the World Council in 1960

Department of Faith and Order

- Dr. K. R. BRIDSTON — left the service of the World Council in 1961
Dr. P. S. MINEAR
Dr. J. R. NELSON — left the service of the World Council in 1957

Department on Church and Society

The Rev. P. ABRECHT

Secretariat for Racial and Ethnic Tensions

The Rev. D. KITAGAWA

Department of Evangelism

- Dr. H. J. MARGULL
Dr. D. T. NILES — part-time Secretary until 1957
The Rev. H. B. PARTIN

Department of Missionary Studies

The Rev. V. HAYWARD

Research Secretariat for Religious Liberty

Dr. A. F. CARRILLO de ALBORNOZ

United Bible Societies

- Dr. A. M. CHIRGWIN — left the service of the United Bible Societies in 1954 after Evanston
The Rev. E. H. ROBERTSON

III. Division of Ecumenical Action

Department on the Laity

- The Rev. A. ANDREWS — left the service of the World Council in 1959
Miss E. L. BENIGNUS
Dr. H. H. WALZ — left the service of the World Council in 1954
The Rev. H. R. WEBER

Department on the Cooperation of Men and Women in Church and Society

Mademoiselle M. BAROT

Miss H. MORTON

Miss H. TURNBULL

— left the service of the World Council in 1959

Youth Department

Pastor M. COSTIL

Miss J. FRASER

The Rev. R. S. FRENCH

Miss L. B. GEHAN

Mr. A. van den HEUVEL

Mr. C. I. ITTY

The Rev. B. MOLANDER

The Rev. P. POTTER

Mr. H. C. ROHRBACH

— left the service of the World Council in 1959

— left the service of the World Council in 1954

— left the service of the World Council in 1960

— left the service of the World Council in 1957

— left the service of the World Council in 1960

— left the service of the World Council in 1955

Work Camps

Miss A. DIEHL

Miss V. LAUFER

The Rev. W. A. PERKINS

Mrs. A. B. PERKINS (Engnes)

The Rev. R. W. WELTGE

— left the service of the World Council in 1960

— left the service of the World Council in 1958

— left the service of the World Council in 1957

World Youth Projects

Miss U. KAGAWA

— left the service of the World Council in 1961

Ecumenical Institute, Château de Bossey

Mr. H. MAKULU

Miss S. MATHIL

Dr. N. NISSIOTIS

Dr. R. S. PAUL

Dr. C. C. WEST

Dr. H. H. WOLF

— left the service of the World Council in 1958

— left the service of the World Council in 1961

IV. Division of Inter-Church Aid and Service to Refugees

Dr. U. van BEYMA

Dr. R. A. DUDLEY

Rev. W. K. DU VAL

Mr. R. KUNETT

Dr. R. MACKIE

Rev. R. E. MAXWELL

Miss L. MEYHOFFER

Rev. JOHN D. METZLER

Rev. H. O. MORTON

Dr. H. PUFFERT

Dr. H. SCHOMER

Rev. H. C. SHORROCK

Mr. B. CH. SJOLLEMA

Rev. R. B. TILLMAN

Rev. THEO TSCHUY

Dr. G. G. WILLIAMS

— died in 1960

— left the service of the World Council in 1955

— left the service of the World Council in 1958

— left the service of the World Council in 1956

Service to Refugees

Rev. H. C. BONELL

Dr. E. H. S. CHANDLER

Miss M. I. JABOOR

Mr. W. S. KILPATRICK

Dr. L. LEDERMANN

Mr. F. M. SAUTER

Mr. P. W. SCRIBBINS

— left the service of the World Council in 1955

— left the service of the World Council in 1960

— left the service of the World Council in 1957

V. Commission of the Churches on International Affairs

The Rev. ALAN BOOTH
Dr. R. M. FAGLEY
Rev. D. MICHELI
Dr. E. REES

VI. New York Office

Dr. ROSWELL P. BARNES

VII. East Asia Christian Conference

The Rev. ALAN A. BRASH
Dr. D. T. NILES
U. KYAW THAN

VIII. Department of Information

Mr. P. R. CARLSON
Rev. J. GARRETT — left the service of the World Council in 1960
Mr. B. HICKMAN — left the service of the World Council in 1960
Miss N. LAWRENCE
Pastor P. MAURY
Mr. G. MURRAY
Miss R. RIGGLEMAN — left the service of the World Council in 1959
Mr. J. P. TAYLOR
Miss B. THOMPSON — went to New York Office in 1956

IX. Department of Finance and Administration

Pastor A. BOYENS
Mrs M. BURTON
Mr. A. HAIGH
Mr. W. KORDON
Mr. F. NORTHAM
Mr. L. van OUWENALLER
Mr. E. SCHIBLI — left the service of the World Council in 1959
Mr. A. SCHNEIDER
Mr. P. SMALLWOOD — left the service of the World Council in 1957
Mr. H. SPAETER

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APPENDIX XXII

Distribution of World Council Periodicals

The approximate figures for the mailing lists of World Council publications are as follows :

	<i>English</i>	<i>French</i>	<i>German</i>	<i>Total</i>
Ecumenical Review	4,500			4,500
Ecumenical Press Service	1,560	615	715	2,890
Studies Bulletin	1,855	230	835	2,920
Laity Bulletin	1,910	460	—	2,370
Youth Bulletin	1,500	—	—	1,500
Evangelism, Monthly Letter	1,000	180	200	1,380
Inter-Church Aid Newsletter	1,400			

1. Member Churches of the World Council of Churches

<p style="text-align: center;">ARGENTINA</p> <p>Sínodo Evangélico Alemán del Río de la Plata (Evangelical German Synod of Rio de la Plata)</p>	<p style="text-align: center;">CENTRAL AFRICA</p> <p>The Church of the Province of Central Africa</p>
<p style="text-align: center;">AUSTRALASIA</p> <p>Methodist Church of Australasia</p>	<p style="text-align: center;">CEYLON</p> <p>Methodist Church in Ceylon</p>
<p style="text-align: center;">AUSTRALIA</p> <p>Church of England in Australia and Tasmania</p> <p>Congregational Union of Australia</p> <p>Federal Conference of Churches of Christ in Australia</p> <p>Presbyterian Church of Australia</p>	<p style="text-align: center;">CHINA</p> <p>China Baptist Council</p> <p>Chung-Hua Chi-Tu Chiao-Hui (Church of Christ in China)</p> <p>Chung Hua Sheng Kung Hui (Church in China)</p> <p>Hua Pei Kung Li Hui (North China Congregational Church)</p>
<p style="text-align: center;">AUSTRIA</p> <p>Evangelische Kirche A.u.H.B. in Österreich (Evangelical Church of the Augsburgian and Helvetic Confession)</p>	<p style="text-align: center;">CYPRUS</p> <p>Church of Cyprus</p>
<p style="text-align: center;">BELGIUM</p> <p>Eglise chrétienne missionnaire belge (Belgian Christian Missionary Church)</p> <p>Eglise Evangélique Protestante de Belgique (Protestant Evangelical Church of Belgium)</p>	<p style="text-align: center;">CZECHOSLOVAKIA</p> <p>Ceskobratska Cirkev Evangelicka (Evangelical Church of Czech Brethren)</p> <p>Evangelicka Cirkev A.V. Na Slovensku (Evangelical Church in Slovakia, Augsburgian Confession)</p> <p>Ref. Cirkev na Slovensku (Reformed Christian Church in Slovakia)</p> <p>Slezska Cirkev Evangelicka A.V. (Evangelical Church of the Augsburgian Confession in Silesia)</p>
<p style="text-align: center;">BRAZIL</p> <p>Igreja Metodista do Brasil (Methodist Church of Brazil)</p> <p>Federação Sinodal, Igreja Evangelica de Confisao Lutherana do Brasil (Synodal Federation, Evangelical Church of Lutheran Confession in Brazil)</p>	<p style="text-align: center;">DENMARK</p> <p>Baptist Union of Denmark</p> <p>Den evangelisk-lutherske Folkekirke i Danmark (Church of Denmark)</p>
<p style="text-align: center;">BURMA</p> <p>Burma Baptist Convention</p>	
<p style="text-align: center;">CAMEROUN</p> <p>Eglise Evangélique du Cameroun (Evangelical Church of Cameroun)</p>	<p style="text-align: center;">EAST AFRICA</p> <p>Church of the Province of East Africa</p>
<p style="text-align: center;">CANADA</p> <p>The Anglican Church of Canada</p> <p>Churches of Christ (Disciples)</p> <p>Presbyterian Church in Canada</p> <p>United Church of Canada</p> <p>Yearly Meeting of the Society of Friends</p>	<p style="text-align: center;">EGYPT</p> <p>Coptic Orthodox Church</p> <p>Greek Orthodox Patriarchate of Alexandria</p>
	<p style="text-align: center;">ETHIOPIA</p> <p>Ethiopian Orthodox Church</p>

FINLAND

Suomen Evankelis-Luterilainen Kirkko
(Evangelical Lutheran Church of Finland)

FORMOSA

Tai-Oan Ki-Tok Tiu-Lo Kau-Hoe (Presbyterian Church in Formosa)

FRANCE

Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine (Evangelical Church of the Augsburgian Confession in Alsace and Lorraine)

Eglise Evangélique Luthérienne de France (Evangelical Lutheran Church of France)

Eglise Réformée d'Alsace et de Lorraine (Reformed Church of Alsace and Lorraine)

Eglise Réformée de France (Reformed Church of France)

GERMANY

Altkatholische Kirche in Deutschland (Old Catholic Church in Germany)

Evangelische Brüder-Unität (Moravian Church)

Evangelische Kirche in Deutschland (Evangelical Church in Germany)

Evangelische Kirche in Berlin-Brandenburg

Pommersche Evangelische Kirche

Evangelische Kirche von Schlesien

Evangelische Kirche der Kirchenprovinz Sachsen

Evangelische Kirche von Westfalen

Evangelische Kirche im Rheinland

Evangelisch-Lutherische Landeskirche Sachsens *

Evangelisch-Lutherische Landeskirche Hannovers *

Evangelisch-Lutherische Kirche in Bayern *

Evangelisch-Lutherische Kirche in Thüringen *

Evangelisch-Lutherische Landeskirche Schleswig-Holsteins *

Evangelisch-Lutherische Kirche im Hamburgischen Staate *

Evangelisch-Lutherische Landeskirche Mecklenburgs *

Braunschweigische Evangelisch-Lutherische Landeskirche *

Evangelisch-Lutherische Kirche in Lübeck *

Evangelisch-Lutherische Landeskirche von Schaumburg-Lippe *

Evangelische Landeskirche in Württemberg

Evangelisch-Lutherische Kirche in Oldenburg

Evangelisch-Lutherische Landeskirche Eutin

Evangelische Kirche in Hessen und Nassau

Evangelische Landeskirche von Kurhessen-Waldeck

Evangelische Landeskirche in Baden

Vereinigte Protestantisch-Evangelisch-Christliche Kirche der Pfalz

Evangelische Landeskirche Anhalts

Bremische Evangelische Kirche

Evangelisch-reformierte Kirche in Nordwestdeutschland

Lippische Landeskirche

Vereinigung der Deutschen Mennonitengemeinden (Mennonite Church)

* This Church is directly a member of the World Council of Churches in accordance with the resolution of the General Synod of the United Evangelical Lutheran Church of Germany, dated 27 January 1949, which recommended that the member churches of the United Evangelical Lutheran Church should make the following declaration to the Council of the Evangelical Church in Germany concerning their relation to the World Council of Churches :

“The Evangelical Church in Germany has made it clear through its constitution that it is a federation (Bund) of confessionally determined churches. Moreover, the conditions of membership of the World Council of Churches have been determined at the Assembly at Amsterdam. Therefore, this Evangelical Lutheran Church declares concerning its membership in the World Council of Churches :

- i) It is represented in the World Council as a church of the Evangelical Lutheran confession.
- ii) Representatives which it sends to the World Council are to be identified as Evangelical Lutherans.
- iii) Within the limits of the competence of the Evangelical Church of Germany it is represented in the World Council through the intermediary of the Council of the Evangelical Church of Germany.”

GHANA

Presbyterian Church of Ghana
The Methodist Church, Ghana

GREECE

Ekklesia Tes Ellados (Church of Greece)
Greek Evangelical Church

HUNGARY

A Magyarorszagi Evangelikus Egyhaz (Lutheran Church of Hungary)
A Magyarorszagi Reformatus Egyhaz (Reformed Church of Hungary)
Baptist Church of Hungary

ICELAND

Evangelical Lutheran Church of Iceland

INDIA

Church of India, Pakistan, Burma and Ceylon
Church of South India
Federation of Evangelical Lutheran Churches in India
Mar Thoma Syrian Church of Malabar
Orthodox Syrian Church of the East
United Church of Northern India and Pakistan

INDONESIA

Geredja Geredja Kristen di Djawa Tengah (Christian Churches in Mid Java)
Geredja Gereformeerd di Indonesia (Reformed Church in Indonesia)
Geredja Kalimantan Evangelis (Evangelical Church in Kalimantan)
Geredja Kristen Sulawesi Tengah (Christian Church in Mid Sulawesi)
Geredja Kristen Djawa Wetan (Christian Church in East Java)
Geredja Kristen Pasundan (The Sundanese Christian Church of West Java)
Geredja Masehi Indjili di Minahasa (Christian Evangelical Church in the Minahassa)
Geredja Masehi Indjili Timor (Christian Evangelical Church in Timor)
Geredja Protestan di Indonesia (Protestant Church in Indonesia)
Geredja Protestan Maluku (Protestant Church in the Moluccas)
Huria Kristen Batak Protestant (Protestant Christian Batak Church)

IRAN

Synod of the Evangelical Churches of North Iran

ITALY

Chiesa Evangelica Metodista d'Italia (Evangelical Methodist Church of Italy)
Chiesa Evangelica Valdese (Waldensian Church)

JAPAN

Nippon Kirisuto Kyodan (United Church of Christ in Japan)
Nippon Sei Ko Kwai (Anglican Church in Japan)

JORDAN

Greek Orthodox Patriarchate of Jerusalem

KENYA

Presbyterian Church of East Africa

KOREA

Korean Methodist Church
Presbyterian Church of Korea
The Presbyterian Church in the Republic of Korea

LEBANON

see also SYRIA

Union of the Armenian Evangelical Churches in the Near East

MADAGASCAR

Eglise Evangélique de Madagascar (Evangelical Church of Madagascar)
L.M.S. Synod in Madagascar

MEXICO

Iglesia Metodista de Méjico (Methodist Church of Mexico)

NETHERLANDS

Algemene Doopsgezinde Societeit (General Mennonite Society)
Bond van Vrije Evangelische Gemeenten in Nederland (Union of Free Evangelical Congregations)
Evangelisch Lutherse Kerk (Evangelical Lutheran Church)
Nederlands Hervormde Kerk (Dutch Reformed Church)
Oud-Katholieke Kerk (Old Catholic Church)
Remonstrantse Broederschap (Arminian Church)
Unie van Baptisten Gemeenten in Nederland (Union of Baptist Congregations)

NEW ZEALAND

Associated Churches of Christ in New Zealand
Baptist Union of New Zealand
Church of the Province of New Zealand
Congregational Union of New Zealand
Methodist Church of New Zealand
Presbyterian Church of New Zealand

NORWAY

Norske Kirke (Church of Norway)

PHILIPPINE ISLANDS

Iglesia Catolica Filipina Independiente
(Philippine Independent Catholic Church)
United Church of Christ in the Philippines

POLAND

Kosciol Ewangelicko-Augsburski w Polsce
(Evangelical Church of the Augsburgian Confession)
Polski Narodowy Kosciol Katolicki (Catholic Church of Poland)

RUMANIA

Biserica Lutherana Ungara din Romania
(Hungarian Lutheran Church in Rumania)
Biserica Protestanta Evangelica din Romania dupa Confesiunea dela Augsburg (Protestant Evangelical Church of the Augsburgian Confession)
Biserica Reformata din Romania (Transylvanian Reformed Church)

SOUTH AFRICA

Bantu Presbyterian Church of South Africa
Church of the Province of South Africa
Congregational Union of South Africa
Methodist Church of South Africa
Ned. Gereformeerde Kerk van de Kaap Provinsie (Dutch Reformed Church of South Africa of the Cape Province)
Presbyterian Church of South Africa

SPAIN

Iglesia Evangélica Española (Spanish Evangelical Church)

SWEDEN

Svenska Kyrkan (Church of Sweden)
Svenska Missionsfoerbundet (Mission Covenant Church of Sweden)

SWITZERLAND

Christkatholische Kirche der Schweiz (Old Catholic Church)
Schweizerischer Evangelischer Kirchenbund — Fédération des Eglises Protestantes de la Suisse (Swiss Protestant Church Federation)

SYRIA

See also LEBANON

Evangelical Synod of Syria and Lebanon
Greek Orthodox Patriarchate of Antioch
Syrian Orthodox Patriarchate of Antioch and all the East

THAILAND

Church of Christ in Thailand

TOGO

Eglise Evangélique du Togo (Evangelical Church of Togo)

TURKEY

Ecumenical Patriarchate of Constantinople

UNITED KINGDOM AND EIRE

Baptist Union of Great Britain and Ireland
Churches of Christ in Great Britain and Ireland
Church of England
Church of Ireland
Church of Scotland
Church in Wales
Congregational Union of England and Wales
Congregational Union of Scotland
Episcopal Church in Scotland
Methodist Church
Methodist Church in Ireland
Moravian Church in Great Britain and Ireland
Presbyterian Church of England
Presbyterian Church in Ireland
Presbyterian Church of Wales
The Salvation Army
United Free Church of Scotland

UNITED STATES OF AMERICA

- African Methodist Episcopal Church
- African Methodist Episcopal Zion Church
- American Baptist Convention
- American Evangelical Lutheran Church
- The American Lutheran Church
- Augustana Evangelical Lutheran Church
- Christian Methodist Episcopal Church
- Church of the Brethren
- The Church of the East (Assyrian)
- Evangelical United Brethren Church
- Hungarian Reformed Church in America
- International Convention of Christian Churches (Disciples of Christ)
- The Methodist Church
- Moravian Church in America (Northern Province)
- Moravian Church in America (Southern Province)
- National Baptist Convention of America
- National Baptist Convention, USA, Inc.
- Polish National Catholic Church of America
- Presbyterian Church in the U.S.
- Protestant Episcopal Church
- Reformed Church in America
- The Religious Society of Friends
 - Five Years Meeting of Friends
 - Friends General Conference

- Romanian Orthodox Episcopate of America
- Russian Orthodox Greek Catholic Church of North America
- Seventh Day Baptist General Conference
- Syrian Antiochian Orthodox Church (Archdiocese of New York and all North America)
- United Church of Christ
 - Congregational Christian Churches of the United States of America
 - Evangelical and Reformed Church
- United Lutheran Church in America
- United Presbyterian Church in the United States of America

WEST AFRICA

- The Church of the Province of West Africa

WEST INDIES

- Anglican Church of the West Indies
- The Presbyterian Church of Jamaica

YUGOSLAVIA

- Reformed Christian Church of Yugoslavia

OTHER CHURCHES

- Eesti Ev. Lut. Usu Kiriku (Esthonian Evangelical Lutheran Church)
- Lietuvos Ev. Reformatu Baznycia (Lithuanian Reformed Church)

2. National Councils in Association with the World Council of Churches

- Australian Council of Churches
- Oekumenischer Rat der Kirchen in Oesterreich
- British Council of Churches
- Canadian Council of Churches
- Ecumenical Council of Churches in Czechoslovakia
- Danish Ecumenical Council
- Ecumenical Council of Finland
- Arbeitsgemeinschaft Christlicher Kirchen in Deutschland
- Ecumenical Council of Churches in Hungary

- National Christian Council of India
- National Council of Churches in Indonesia
- National Christian Council of Japan
- Ecumenical Council of Churches in the Netherlands
- National Council of Churches in New Zealand
- Federation of Christian Churches in the Philippines
- Polish Ecumenical Council
- Swedish Ecumenical Council
- National Council of the Churches of Christ in the USA

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